



VOL. IV.

OCTOBER, 1907.

No. 10.

THE PASTOR'S MESSAGE.

Dear Friends:—The list of prayer meeting topics for the year seems to meet with favor everywhere. They promise a rich and spiritual service on Wednesday evenings. Some of the most helpful meetings that I have ever attended have been those of the past two months. The words of the various speakers have been suggestive and inspiring. And how large the numbers present! The average since the first of August has been more than 100 and one or two evenings we ran up to 140.

These numbers are unusual in a city church nowadays. In New York a man who was investigating the problem of prayer meeting attendance visited twelve representative churches at their mid-week session and found the average attendance to be about 50. We should by no means be satisfied with the fact that we outdistance other churches in this respect, but should seek, by the same continued effort that men employ in their business, to still further increase both numbers and interest.

For the missionary theme of the year we have chosen "China and the Chinese," and once each month we will consider some phase of missionary work in China for the Chinese. The eyes of all the world are being directed just now toward that mysterious country, and I know we shall find the subject profitable and awakening.

The Men's League has definitely undertaken the work of securing the amount necessary to cancel the indebtedness on the lot adjoining the church. Mr. W. E. Smith headed the committee which inaugurated the plan last winter and will still give his valuable services. A committee of fifteen, with Mr. Clifford Williams, Sr., as chairman, has the whole matter in hand and the church has heartily and unanimously endorsed the plan. Between 300 and 400 members of the church were present at the time this important action was taken. The raising of the mortgage on the vacant lot, a mortgage which has rested there for upwards of thirty

years, will be followed by an active and vigorous effort to establish a neighborhood house for the pressing needs of the community.

What an address that was of Judge Sadler's before the Men's League the other evening! In what strong and manly and true words he arraigned the churches for their indifference to the crying needs, the awful perils, of the youth of our city! Surely a self-centered Christianity, the Christianity of the man who seeks only his own spiritual ease, is a sad caricature of the Christianity of Jesus Christ. He was incessantly busy in helping the needy, healing the sick and blessing the poor. Surely he is saying now to you and to me: "Prove your faith by your works! By your fruits ye shall be known!"

Besides the noble work now about to be undertaken let us resolve that this year shall close free of deficit in our regular church expenses. To achieve this result will put joy and confidence into all our hearts. We should not, need not, fail in this.

The Week of Prayer promises to be helpful. Friday evening we gather for our first annual roll call. The arrangements for this event are also in charge of a strong committee and it will be a happy home gathering. The plans for the year call for two big church socials during the winter. These events will bring us all closer together than ever and will cement the strong ties which bind us in holy covenant.

Again let me call your attention to the great weakness in our work at present—the Primary Department of the Sunday school and ask you to co-operate earnestly with Miss Van Fleet, our Sunday school visitor, in helping to strengthen that vitally important branch of our church life.

Most faithfully yours,

AUSTEN K. DE BLOIS.

THE CHURCH AT WORK.

THE YEAR'S PROGRAM.

At a joint meeting of the Boards of Trustees and Deacons, held September 20, 1907, it was unanimously voted to approve the following program for the winter's work of the church:

- "1. A roll call in October.
2. Two general socials.
3. The sending of a pastoral letter.
4. Enlargement of the work of the Deaconesses.
5. Sunday school work:
 - A. Prayer meetings in its behalf.
 - B. A teachers' training class.
 - C. Two parents' socials.
6. Raising the mortgage on the lot south of the church.
7. A chorus choir for the Sunday evening service."

This program, adopted by the church, becomes an outline, in brief, of a large and helpful season's work.

MEN'S LEAGUE.

The end of the summer season of vacations and recuperation and the advent of autumn again finds all of us in our places ready for the fall and winter campaign.

The church and its workers are like an army with the pastor as commander in chief, with the Board of Trustees and Deacons as his staff. The heads of organizations being the commanders of divisions, each responsible to their chief and their assistants and lieutenants responsible in turn to them.

In an army, as we all know, must be unity of purpose and action with the commander, else the organization is rendered ineffective, and with a hearty co-operation with our pastor in all work of our church we cannot fail to gain success.

Owing to the fact that many of our people have been out of the city during summer little has been done but the fall finds us renewed in vigor and refreshed in mind and eager as well as enthusiastic to push forward with speed and precision the League work to the greatest possible success.

During the summer no sessions of the Bible class were held but with the fall we started in again September 22 and on our first Sunday registered 30 in attendance and on October 6, even though it was communion Sunday and we were late in getting into class, 25 were present. This is indeed most encouraging and bespeaks eloquently the interest in the class and the other league work.

On the evening of October 3, the League gave the initial entertainment of the year.

President Trude, in a short speech, spoke of the promising outlook for a fine year's work, and urged all to do their part earnestly and well.

The smallness of the attendance was a surprise, as it was hoped to have a large attendance.

Judge Sadler of our Municipal Courts had very kindly consented to come and speak to us on "Crime in Chicago" and gave instances in his own courts of its effect and told of those things which tended to increase crime.

He claimed that statistics show that 75 per cent of crime is done by boys under 25 years of age and 50 per cent of robberies and burglaries by boys under 19 years old.

This is a startling revelation and points with great emphasis to the vital need of more effective work among boys under those ages.

He especially mentioned newspaper articles which tended to inspire maudlin sympathy for criminals on trial as one of the strongest means of increasing crime. That sort of article should be stamped out and we in our church and leagues should help out by not purchasing such a newspaper and thus encouraging others to do likewise.

It was a most inspiring address and great interest was shown.

Besides Judge Sadler, we were pleased to have with us Miss Laura Dainty who recited some of Eugene Field's works to us besides giving other selections of a humorous turn with fine effect and receiving very hearty applause as did also Judge Sadler.

Here it might be well to mention that on September 24 the League held its annual business meeting and election of officers for the ensuing year. Those elected were:

President—Mr. S. H. Trude (reelected)
 1st Vice President—Dr. W. H. Gale.
 2d Vice President—Mr. L. C. Humphrey.
 Treasurer—Mr. A. C. Bass (reelected)
 Assistant Treasurer—Mr. C. B. Cryderman.
 Secretary—Frank W. Gale (re-elected).
 Assistant Secretary—Mr. Blaine.
 Memb. Comm.—Mr. Robert C. Leland.
 Social Committee—Mr. James E. Brown.
 Fellowship Committee—Mr. W. H. Vallette.
 Room Committee—Mr. William R. Raymond.
 Delegate to Baptist Brotherhood—Mr. L. C. Humphrey.

Besides this a committee of fifteen has been appointed by President Trude to act as Finance Committee with its purpose the removal of the debt on the lot to the south of the church.

This committee is composed of: Mr. Clifford Williams, Chairman, Mr. Wm. E. Smith, Dr. W. H. Gale, Mr. J. G. Marsh, Mr. M. J. Piercey, Mr. J. P. Ahrens, Frank W. Gale, Secretary, Mr. W. H. Vallette, Dr. C. M. Baldwin, Mr. Robert Pickert, Mr. C. M. Clark, Mr. Bowman Lingle, Dr. A. E. Thomas, Mr. Wm. Wigney.

It is planned to remove the mortgage upon which for twenty or thirty years we have paid interest enough to more than eat up the original cost of the lot.

When this is done it is planned to some day later build a parish house which shall have for its object the improvement of the whole community and neighborhood around the church with the idea of giving the young as well as the older people a place to come and be benefited in many ways under good influence.

Judge Sadler was strongly in favor of this when it was mentioned we were doing such a thing. He thought it would help very largely to lessen crime.

About the middle of November the League will give its annual banquet and entertainment.

The Ladies' Benevolent Society at a recent meeting voted very kindly in favor of taking charge of the dinner and the League wishes to thank them for so doing.

As yet the program is not made out but will be announced later.

In closing we want to bring before all men of our church and their friends the fact that the Bible class meets every Sunday at close of church service at 12:15 o'clock in the church parlors, and that it is taught most interestingly by our pastor, Dr. de Blois. Come and bring your friends.

FRANK W. GALE,
Dept. Editor Men's League.

THE CHRISTIAN ENDEAVOR.

ROBT. C. LELAND, DEPT. EDITOR.

With the coming of fall the various departments of our society show great enthusiasm and activity. The attendance at our Sunday evening meeting has increased to between forty and fifty the last two or three weeks. Four new members have been recently received, and the names of several others have passed the first reading.

Friday evening, September 27, at the business meeting, it was voted to organize a Volunteer's Committee, whose duty it would be to interest the young people of our congregation in our society and its work, also to render assistance at the Sunday evening services of our church. It is believed that this committee will prove a powerful auxiliary to the present Look-out Committee in the very important work of building up the membership of the society and attendance at meetings. A pleasant social hour was enjoyed by the young people after the business was finished.

Miss Ella McLauren, of the American Baptist Missionary Union, spoke at our missionary meeting, Sunday, September 29. She urged most earnestly that the society organize a mission study class to study China. Since this had been a part of the plan of the missionary committee, a vote was taken at the close of the meeting, to decide the matter. The society unanimously voted to start a class to meet weekly on Friday evenings. Friday, October 4, the class met, deciding to take up the study of China, using the new text-book, "The Uplift of China," recently published by the Young People's Missionary Movement, and designed for a course of eight weekly lessons. The work will begin Friday evening, October 18. By that date a teacher will have been secured.

The text-book may be had for thirty-five cents. All who are interested in a study of China, with its great awakening, and the new problems thereby brought to confront the Christian world, are urged to be present the evening of October 18.

The new Choral club has made an auspicious beginning. The Endeavor Society can do more

toward its success than perhaps any other one organization in the church. It is hoped that our members will recognize the fact that it rests with the young people to make the chorus go and will rally to the Saturday evening rehearsals.

SUNDAY SCHOOL.

On October 5 there were 62 present in the Junior Primary. Mrs. Lumley has taken charge of the little ones, and we know they will learn to love her as the Primary scholars did when she was their superintendent. Each Sunday the attendance has been increasing. Their teacher is using kindergarten methods with the children and during the lesson they form the chairs into a big circle. On Rally Day fifteen will graduate into the Senior Primary. Mrs. Lumley has four assistants, Miss Blanche Harvey, Miss Ethel Hoops, Miss Gertrude Wilkins and Miss Marion Marshall.

Miss Van Fleet reports 45 in the Guild Bible Class and ten of these will form a nucleus for the Teachers' Training Class which will be re-organized under Mrs. Ware.

Beginning October 14 every Monday evening at 7:45 the International Lesson for the following Sunday will be taught by an able teacher, Mrs. D. B. Wells. After the lesson a training course on the old testament will be given. No tuition fee is charged but an offering will be taken each evening. All the churches in the neighborhood have been invited to join us in the class work.

The following new teachers have taken classes in the Primary Department, Miss Dunham, Mrs. Rawlins, Miss Paula Fuller, Miss Medora Googins, Miss Burchett, Miss Grace Strandberg and Miss de Clerq.

Saturday, October 12, Mrs. Thomas will give an entertainment for the Primary Department at 2 p. m. Miss Georgine Faulkner, a well known story teller, will amuse the children. There will also be good music.

The District Convention of Sunday School Workers will be held in our church on the afternoon and evening of October 31. Supper will be served to those who stay for both session. Many important and interesting topics will be under discussion. Further notices will be given.

Sunday, October 13, will be observed as Rally Day for the Sunday school. Appropriate exercises will be held in the different departments and everybody is invited to be present on this occasion.

OUR SUNDAY SCHOOL PROBLEM.

Shall we have a great Sunday school? We may if every member of the church will do a part toward making our Sunday school great. The question is not where shall we get the children. They are all about us and the one who lives nearest the child who does not attend Sunday school may bring him in with little effort. Look about, arise and go after the churchless little ones!

Then comes the greater problem of how to

help them when they come.

A teacherless class! What a disappointment to the child who has gotten up and made himself ready for Sunday school! What a discouragement to the faithful officer! What a lost opportunity to do work for which our Sunday school stands! What a lost blessing for someone who might spend a happy hour in doing the Master's work! Let every member of our church consider whether this great work ought to be crippled for lack of workers to carry it on well. Let every one consider whether we can afford to overtax an efficient and faithful set of officers by putting upon them burdens which all should be sharing. And let each one decide in prayerful consecration to God to place himself or herself with the Sunday school as a worker.

THE LORIMER CLASS.

(BY ERNEST HARTUNG.)

The month of September passed away so quickly that the class hardly had time to plan for the fall season. However, a meeting was held on Sunday, September 29, and plans were laid for the coming months. A social will be given at Mr. Pienkowsky's home in October and at Sam Lingle's house in November. Sunday, the 29th, our class had the largest attendance in the last four months, fifteen being present.

Harold Bennett sends his best regards to the boys of the class. He is president of the Epworth League and teacher of a class of boys in his church at Crawford, Neb.

Clarence Helmrich, a member of our class, is now in Seattle, where he is working. He sends the class his best wishes.

The boys are pleased to hear of the return of John Shantz. He was a member of our class a year ago. He intends to resume his studies at the University of Chicago. Welcome back, John.

Basketball has now taken active hold on the boys. They have been practicing out doors in the lot south of the church. Several of the boys are unable to be out Saturday afternoons, so we have been looking for a large barn that we could turn into a gymnasium. So far we have been unable to find one large enough. If any member of the our church knows of a barn that is "for rent" and suitable for a "gym," we would be glad to hear from them.

CHURCH AND SUNDAY SCHOOL VISITORS' REPORT, SEPTEMBER.

Calls made	194
Letters written	14
Postals written	20
Services attended	38
Committee meetings	10
Bible lessons given	7
Garments distributed	9

LADIES' BENEVOLENT SOCIETY.

By MRS L. H. SMITH, DEPT. EDITOR.

Fifty ladies met together on Friday, October 4, the first meeting after the summer's vaca-

tion, not as large a number as usual, or as many as we are accustomed to see. We bespeak a larger attendance at our future gatherings, for there will be increased work for busy hands and the willing workers.

Mrs. Roy, our efficient secretary, read her usual report of work accomplished, funds collected through "embroidery teas," etc.

The Lookout Committee, always in active service, reports one hundred strangers welcomed to our Sunday services during the last three months.

AMORET HENSON GUILD.

The first meeting of the Guild was held Monday evening, September 29, with about thirty-five present. Supper was served as usual, and then followed a short business meeting. The chairmen of the old committees read their reports, and the nominations for office for the ensuing year were accepted by the society. These are as follows:

President—Miss Leila Ahrens.
Vice-President—Miss Florence Raymond.
Secretary—Miss Helen, Todd.
Treasurer—Miss Mary Williams.

Chairmen of Committees.

Supper Committee—Miss Grace Googins.
Visiting Committee—Miss Lillian Henderson.
Membership Committee—Miss Edith Gale.
Program Committee—Miss Blanche Harvey.
Bible Class Committee—Mrs. Harry Perkins.

All former members of the Guild and young ladies of the church and congregation are urged and cordially invited to attend the meetings, which occur the last Monday evening of each month.

CHANGES IN MEMBERSHIP.

ADDITIONS.

By Baptism—
Dewey, William C., 2954 Vernon avenue.
Dewey, Mrs. William C., 2954 Vernon Ave.
Lam, Chee, 297 So. Clark Street.

By Letter—

Arthur, George C., 3331 Armour avenue.
Arthur, Mrs. George C., 3331 Armour avenue.
Arthur, Lawrence K., 3331 Armour avenue.
Arthur, Miss Madeline A., 3331 Armour avenue.

Arthur, Miss Maida P., 3331 Armour avenue.
Foster, Mrs. S. T., 50 33d place.

Mears, Miss Lula P., 2411 Indiana avenue.
Younge, Miss Lota L., 2411 Indiana avenue.

By Experience—

Shiglev, Miss Anna B., 3224 So. Park avenue

DIMINUTIONS

By Letter—

Morse, Miss Ella H., to Baptist church, Albuquerque N. M.

Dropped at their own request—

Harold M. Bennett.
Raymond Lindman.

Miss Harriet Rogers has gone to Cairo, Indian Territory, where she is teaching the kindergarten and music in the school for orphan Indian children conducted by Dr. C. E. Munson.

NOTES AND PERSONALS.

Miss May Fralick is teaching in northern Michigan this fall.

Miss Lelia Minnick is very sick but at this time is improving.

Mr. W. Morava has been ill at his home for a few days past.

Mrs. Gagette spent the first Sunday in October with our church.

Mrs. C. E. Donolley is taking an extended trip through Europe and Asia.

Mrs. C. Johnson has been quite sick, but we are glad she is able to be out again.

Miss Lillie Henderson has returned to the city after an extended vacation in Missouri.

Mrs. J. W. Keller has been ill with pneumonia for two weeks. She is now on the way to recovery.

Miss Paula Fuller of Newburg, N. Y., has taken a class in our Sunday school and hopes soon to bring her letter.

Miss Clara Louise Webb, pastor's assistant in the First Baptist Church of Portland, Oregon, spent a recent Sunday with us.

Raymond Christian Endeavor Society is rapidly outgrowing its room, but extends to you an urgent invitation to attend its meetings.

Miss Etta Pavins, a former member of this church who now lives in Milwaukee attended service with us the first Sunday in September.

Mrs. W. S. Pickett spent more than a month visiting her daughter, Mrs. Richard Chamberlain, in Buffalo, N. Y., and reports a splendid time.

Mrs. J. S. McCullough left October 5, to be away from us for several weeks. She intends to visit Jamestown and Washington before she returns.

Rev. and Mrs. T. L. Ketman are the proud and happy parents of a baby daughter named Erminie Lynn, who came to them September 24, 1907.

Mrs. J. W. Bilton is spending some weeks visiting relatives and friends in Nebraska. The change seems to be doing her good. May she return much improved in every way.

Rev. M. and Mrs. W. Thurston Gibbs attended the Chicago Baptist Association at Berwyn, Friday, September 27, and reported a pleasant and profitable time in spite of the heavy downpour of rain.

Rev. Gibbs and wife had the pleasure the last of September of entertaining in their home for several days their cousins, Mr. and Mrs. Myron Coy, Miss Eta Coy, Master Raymond, Master Lowell and Aunt, Mrs. Mary Coy, of Great Falls, Montana.

The fall meeting of the Young Women's Baptist Mission Union will be held in the La Salle Avenue Baptist Church on Tuesday evening, October 15. A most interesting program will be given. All young people are invited to this meeting. Supper will be served at 6:30.

Mr. Ole C. Olson, of Minneapolis, spent last Sunday with his parents, Mr. and Mrs. Thornwold Olson. We were glad to welcome him at evening service.

Mr. John W. Fogg writes to the pastor from Boulder, Colo., saying that he expects to remain in the west this winter. We shall miss Mr. Fogg from his place in our Sunday school and church.

At the regular Sunday morning service of the church, October 6, the following resolution was unanimously passed: "Resolved, that the action of the Men's League in its endeavor to pay off the incumbrance in the lot adjacent to the church be approved by this church by a rising vote."

With the fall months our Sunday school is picking up rapidly and our seats will soon be full. Every Sunday afternoon a number of our teachers spend two or three hours calling, while others, together with our officers, hold a prayer and conference meeting. God is blessing this part of the work and scholars are being added to our list every week. Raymond is hustling and alive.

The Raymond Ladies' Aid have begun work again and with new energy are pushing forward. Their attendance is fine and their dinners make one wish they were held every day. They held a social Thursday night, September 26, at which time they rendered a fine program and served refreshments. It was an evening enjoyed by all and was a pronounced success socially and financially.

The Raymond Girls' Guild, as we go to press, are holding their first meeting of the season for the election of officers and making their plans for a winter of pleasure and profit. They are girls full of life and fun but also girls who have the love of the Lord Jesus Christ at heart and we feel that under the efficient leadership of Miss Beth Lingle they will be often heard from by us. In our next issue we expect to be able to give you a better idea concerning their plans.

September 17, Rev. W. Thurston Gibbs was called to assist in the funeral services of Myrtle Lange. She was the first one of the Raymond Cradle Roll to be called to rest in Jesus' arms. She had been a great sufferer for some months and the change came not only as a joyous entrance into her Master's presence but as a release from pain and suffering. Her father was laid to rest two weeks previous. The family have our sympathy in their time of affliction.

The Columbia Tennesseans were at Raymond Monday night, September 30. They sang to a large and appreciative audience. They were the best ever heard by the people and were so well appreciated that arrangements were made whereby they will give another return concert there when they return to the city in the spring. We bespeak for them as large an audience as can be packed in the house. The concert was far superior to the one rendered in the home church about two weeks previous and lasted nearly a half hour longer. Those who missed it failed to hear a rare treat.



The above cut shows the Raymond Christian Endeavor Society in picnic this year at Washington Park. At that time they were less than a year old and show a rapid growth. Thursday evening, October 10, they will hold their annual party for which they are making great preparations under their superintendent, Mr. Edling. You will do well to visit them and get some of their enthusiasm and earnestness.

The marriage of Miss Daisy Marx to Mr. Desmond P. Hall on September 28, was an occasion of much joy. Mrs. Hall has been one of our most faithful Sunday school teachers and an efficient helper in the Sunday school visiting. She announces her intention of coming back to teach in our Sunday school after her wedding trip and hopes that Mr. Hall may also enroll as one of our corps of teachers, so we have not lost a worker but gained one. We wish them much joy in their new life.

The Raymond kindergarten meets at the church every Saturday forenoon at 9 and all children between the ages of two and seven are welcome. Often the mother can get her Saturday forenoon work out of the way more rapidly if the children are where she does not have to look after them and she appreciates the privilege of sending them where they will be well cared for and taught.

Miss Sophie Olson has again consented to take charge of the work and is ready to receive all who will come. She is especially adapted to the work because of her great love for the little ones which binds them close to her. Quite a number were present last Saturday which was their opening day. Judging from appearances they enjoyed the work and will be found in their places every Saturday.

The sewing school at Raymond opened Saturday, October 5, with a large number in attendance. It was given under the superintendency of Miss Jessie Chandler, who was so successful with the children last year. Many who took the work last year will be placed in advanced classes and be taught to make many useful things for themselves as well as for their homes. They are in need of more teachers and any who can sew will be rendering great service if they will go to the church at 31st street and Poplar avenue every Saturday forenoon from 9 to 12. Will you be one to help?

Mrs. Horace Branch paid a visit to Northfield, Mass., while east this summer, and attended a part of the summer conferences there August 12—. She reports an exceedingly inspiring meeting and is full of enthusiastic commendation of the spirit and success of the services. Representative speakers were present from Scotland, England and Wales as well as from many parts of our own country. Dr. Len Broughton, of Atlanta; Dr. Russell H. Conwell, of Philadelphia, and B. F. Myers were especially enjoyed. Mr. Alexander had charge of the music and his singing was wonderfully impressive, as was also that of Mrs. Will Moody. The sunset services on "Round Top" were beautiful and inspiring. There were more people in attendance than ever before and the unity of spirit and purpose of the audiences made it an occasion never to be forgotten. At the last meeting Mrs. Branch was able to attend, a representative of the McCall Mission spoke, and about 150 people of all ages came forward as enquirers for salvation.

Sunday, October 6, at the Raymond Sunday school hour it was proposed that they have new books out of which to sing. Dr. Kelley intro-

duced the subject, calling on Rev. Gibbs to make a statement concerning the books to be obtained and to raise needed money. It was soon voted to buy 150 of Revival Hymns and to use the money from the concert toward buying them. The call was made for volunteer offerings and in less than five minutes the privilege of giving for the cause was closed as more was obtained than was needed. One member of the Home church, who had been used to deficiencies when raising funds sat there ready to give the last \$5.00, nearly lost his breath when told that the coffer was running over and that they must stop giving.

Never mind, Mr. ———, there is another time coming and you can start it with a ten just because you did not know that our motto is "Do It Now."

The Raymond Sunday evening services have been better attended the past three weeks than at any other time in over two years. This speaks well for their "Popular Happy Hour Sunday Service." Their singing is rapidly improving and with their new song books, the audience will grow more rapidly, as they will be enabled to place in the hands of every one a book filled with songs which have stirred the hearts and souls of people in all lands, as it has encircled the globe. The girls' chorus has improved rapidly and besides giving two new pieces every night and leading the congregational singing, often singing on special occasions as they are in great demand.

The services are varied from week to week by solos and duets and they are soon to have some quartette singing. There are also rumors current of a boy's chorus. They extend to all a hearty invitation to attend. Their Sunday evening services have increased some as the result of Rev. Gibbs getting out from 100 to 200 letters of invitation every week which Mr. Charles Edling has seen reached the hands of strangers in our city who for a few days are staying at hotels near the stock yards.

Miss Reeder's Young Ladies Class is now the largest in the Sunday school and growing rapidly. They are all greatly attached to her and find in her not only a good teacher but an estimable companion. That is the true ideal of a teacher and such a teacher will not only look after their spiritual welfare but their social enjoyment. With such a teacher, parents may justly feel their daughters are safe and being helped week by week in the many ways which a noble Christian young woman can help those she loves.

Raymond is indeed blessed in being so fortunate.

Below is a list of Raymond Sunday school officers and teachers present every Sunday in September.

Officers—Rev. W. Thurston Gibbs; Mr. F. H. Hackendahl, secretary; Miss Anna Schrigley, superintendent primary department; Mr. V. L. Gunderson, organist primary department.

Teachers—Mr. W. R. Raymond, Mr. Charles Edling, Miss Miller, Mrs. W. Thurston Gibbs, Miss Sophie Oleson, Miss Bessie Reeder, Mr. Charles B. Cryer, Miss May Dunham.

The "Raymond Boy's Club" which meets at the church every Saturday night are hustlers. They have a concert planned for Halloween night. It will be a good one and you can't afford to miss it.

The boys are planning to raise money with which to finish a small room in the basement of the church to keep their gymnasium equipment in. If you can't go to the concert you should buy some of the tickets to help them along in their work, to encourage them and to give them a safe place in which to keep the things that they are so generously furnishing for this purpose.

This room is especially needed as the locks on the mission building are such that one does not need a key with which to enter and the windows are not securely fastened.

The boys held their election the 28th of last month which resulted as follows:

President—Howard Rader.
Vice President—Milton Nelson.
Secretary—Edward Mohl.
Assistant Secretary—Ancil Exley.
Treasurer—Charles E. Cook.
Sergeant-at-Arms—Bert Olson.

These boys are on the right road for they are bound to develop physically as well as mentally and spiritually. They intend to be full rounded out young men whom we can point to with pride as we call them "our boys." Mr. Charles Edling, their teacher in Sunday school and leader in the club is just the man for the place as he has not, like so many men, forgotten that he was once a boy. He can so far unbend as to be a boy again when with the boys which gives him more influence over them and makes them appreciate his efforts for them and binds them together with a strong love. Their class in the Sunday school bids fair to be the largest one and we believe one in which the Spirit of Christ will be greatly manifested.

RAYMOND CHAPEL.

TWENTY YEARS OF MISSION WORK.

First of a series of articles.

In a church with so large and so changing a membership as ours, there are many who know little of the work at Raymond Chapel and the interesting features connected with it.

It is with a view to interest these new members, as well as older ones who have taken no active part in the work that this little history is written.

In future issues of CHURCH LIFE we hope to take up different departments of the work and show something of what has been accomplished in each.

There is no part of our church activity that is more full of interest or has yielded better returns for the effort put forth than this work at Raymond Chapel and there is no branch of the work there but needs more helpers than are at present available.

Twenty years ago, in April 1887, when a large frame building was moved onto Poplar avenue for mission purposes, the street presented a very different appearance from that which greets the visitor today. It was then an unpaved street, five or six steps below the level of the street, and lighted at night by a few gasoline lamps.

The workers who attended evening service were sometimes in actual personal danger from the rough element who resented the presence of a Protestant mission in the parish of St. Bridget.

Wooden shutters protected the glass of the windows during week days and the front door had to be frequently repaired owing to the panels being broken by brick-bats.

The chapel received its name in honor of our beloved Elder Raymond, who was then with us, and was ever an inspiration to good works.

At first a Sunday school only was attempted and Mr. Twiss became its superintendent and was followed by Mr. Wm. Craig, Mr. Humphrey and Mr. Louis Austermell. Dr. Kelly, one of the superintendents of our school is now doing efficient service in this capacity at Raymond.

The roll of the pastors at the chapel during these years is a worthy one. Preaching service was begun a few years later than the Sunday school, but the late Dr. Daniel Shepardson was the first real mission pastor. He was later known as the wheel chair evangelist. When failing health took him from the field, he was followed by Mr. Proctor and Dr. Eubank, both well known now for their work in China. Mr. Vaughan, now of Janesville, Mr. Fuller, now of Elgin, Mr. Swift, now of Dayton, Mr. F. C. W. Parker, now associated with Dr. Henson in Boston, Mr. Embree of Marengo.

The present pastor, Mr. Gibbs, has been well fitted for this service by work in our own city and in the east.

During Mr. Swift's pastorate, forward steps were taken, the building much improved and a bell placed in the tower that was added to the front, the neighborhood taking a friendly interest in these improvements.

In 1904, the development of the plan of small parks in our city took the ground upon which the building stood and made necessary a change which had long been contemplated.

After much consideration the site on the corner of Poplar and 31st was chosen and a building erected at a total cost, including the land, of ten thousand five hundred dollars.

Mr. Webster Tomlinson gave his services as architect and all departments of the home church entered enthusiastically into the plan, resulting in the dedication of the new building free from debt on December 3, 1905.

Next Sunday is the time for the regular annual collection toward the running expenses of the chapel. No department of our church work produces better results for the amount expended than this work at Raymond and your financial support will be much appreciated. If you are not able to attend Sunday morning, please send your subscription to B. C. Lingle, Treasurer, 3144 Vernon avenue.

MARY G. BURDETTE.

The whole Baptist family mourns the death of Miss Mary G. Burdette, the corresponding secretary of the Women's Home Mission Society, which occurred September 27. Miss Burdette had been in the Baptist hospital for some six weeks, had undergone an operation to remove an abscess and seemed for a time on the way to recovery. The end came on Friday while the Chicago Baptist Association was in session at Berwyn. The day before, the Association had sent a message of sympathy and affection accompanied by a gift of flowers, and her last response to the interest of her friends seems to have been the recognition of Dr. Johnston Myers as the bearer of this token of remembrance.

Miss Burdette was born April 14, 1842, at Queensboro, Pa. At ten years of age she came with her parents to Peoria, Ill., where she became a member of the First Baptist Church. After completing her education she became an efficient and enthusiastic teacher, pursuing this vocation until 1878. In that year she was employed by the newly organized Women's Baptist Home Mission Society to make known its object and purpose. In 1880 she became connected with David C. Cook & Co., in the editing of Sunday school literature. In 1882, she was elected Preceptress of the Missionary Training School and in 1884 she became also corresponding secretary, holding both offices until 1888, when Mrs. Morris became Preceptress and Miss Burdette could give her whole time to the work of the corresponding secretary.

Miss Burdette's inspiring and helpful work in this office, which she continued to hold until her death, is too well known to need comment. She was an intelligent and sympathetic friend of every missionary, an enthusiastic and able instructor in the training school, a cheerful, hopeful Christian friend to all with whom she came in contact.

The funeral services were held Sunday afternoon, September 29, at Immanuel Baptist Church, Dr. Johnston Myers preaching the sermon; and the interment was at Peoria, Ill., where other members of the family are buried.

Miss Burdette's father, Frederick E. Burdette, now in his eighty-fifty year; and her sister, Mrs. Anna de Clercq, with whom he makes his home; and several members of Mrs. de Clercq's family are members of our church, having recently moved to this neighborhood. They have our sincere sympathy in their sorrow, which is also our sorrow.

JOURNAL OF THE CHURCH.

September 1, Sunday—Sermons by the pastor. Topics, "The Church, the Crisis and the Opportunity," and "Appointed by the King." Baptisms in the morning.

September 2, Monday—Open air meeting. Preaching by Mr. H. H. Van Meter.

September 4, Wednesday—Church prayer meeting. Topic, "Some Baptist Missionary Heroes."

September 8, Sunday—Sermons by the pastor. Topics, "Purposes: Broken or Broadened," and

"Brotherliness, the Essence of True Religion."
September 9, Monday—Open air meeting.
Sermon by Pastor de Blois.

September 11, Wednesday—Church prayer meeting. Topic, "Who are These and Whence Came They?" Rev. 7:1-4; 7-17.

September 15, Sunday—Preaching by the pastor. Topics, "The Motive and Model of Christian Persistency," and "If Christ Should Come Now."

September 16, Monday—Open air meeting with sermon by Rev. Auster K. de Blois.

September 17, Tuesday—Annual meeting of Men's League.

September 18, Wednesday—Church prayer meeting. Topic, "The Holy Spirit a Divine Person." John 16:8-14.

September 19, Thursday—Entertainment by the Columbian Tennesseans.

September 22, Sunday—Preaching by our pastor. Themes, "Hidden Treasure," and "The Sins of the Western Man." Baptisms in the morning.

September 23, Monday—Open air meeting. Preaching by Rev. R. R. Kennan.

September 25, Wednesday—Church prayer meeting. Topic, "The Holy Spirit, a Supreme Gift." Acts 19:2; John 14:26; 16:7; I Cor. 2:9-15.

September 29, Sunday—Sermons by the pastor. Topics, "Paul's World" and "The Puritan Sabbath or the Anarchist Sunday for Chicago." Baptisms in the evening.

THE MISSIONARY COMMISSION.

We publish this month the report of the clergymen and laymen who visited the Orient last winter and spring and which our Missionary Union is anxious to have in the hands of every Baptist. It has already been published in our denominational papers, but the members of the First Baptist Church will be especially interested in its contents, since the report was written by our pastor, as chairman of the committee:

A MISSIONARY INVENTORY.

[Notable report of the commission sent by the Missionary Union to the far east.]

To the Constituency of the American Baptist Missionary Union:

We take pleasure in submitting for publication the report received from your representatives of the Missionary Union who visited the Far East last spring in company with one of the general secretaries and Rev. M. D. Eubank, M. D., of the East China Mission.

This visit, originating in the wide interest awakened among individuals and churches in different sections of our country in present conditions in the East, is significant of the new era into which the work of Christian missions has passed—an era of new world-relations and

of vastly enlarged opportunity. The subjoined report was made by request of the executive committee and will be brought to the attention of the board of managers of the union at the meeting to be held in November. We are sure it does not exaggerate the powerful appeal which the new conditions in the lands visited, as well as conditions in other great fields in which the work of the union is conducted, present to those upon whom its work is dependent.

THE EXECUTIVE COMMITTEE.

Boston, September 23, 1907.

The Executive Committee of the American Baptist Missionary Union, Boston, Mass.

Gentlemen: In accordance with the request made in your letter of March 1, and addressed to us as representatives of the Missionary Union, and also in fulfillment of our commission as clergymen and laymen representing directly and by appointment certain Baptist churches and Baptist organizations of the United States, we submit to you an account of the impressions received and the convictions formed by us, and based upon our personal observations during our visit to oriental lands, together with such recommendations as our inquiries and investigations have convinced us are important and necessary to be made.

THE COMMISSION.

Our visit to the mission fields of China and Japan has been brief but comprehensive. During the passage across the Pacific we were favored by the presence on the steamer of a large number of missionaries and missionary secretaries. Through the media of public lectures twice each day, and by means of conversations and consultations with individuals and with groups of men who are thoroughly conversant with conditions and needs on the foreign fields, we were prepared for intelligent consideration of the problems of work in the general field.

We have visited Japan and China; we have met and held personal interviews with hundreds of missionaries; we have inspected hospitals, schools and chapels; we have seen our own Baptist missionaries at work upon their fields; we have talked with them and with native preachers and teachers; we have studied the mission work of other denominations in various localities; we have held prolonged conferences with the representatives of the Missionary Union laboring in Japan, East China, Central China, South China and the Philippines and have attended the gatherings of the centenary conference in Shanghai.

We are profoundly impressed with the loyal-

ty and genuine consecration of our missionaries. They are laboring today in heroic and self-denying activity in the service of the Master. Though they live their lives in the midst of the strongholds of sin and superstition; though surrounded by difficulties and perplexities of the most trying character; though constantly encountering problems which tax both brain and heart, these servants of the King are animated by the spirit of faith and true courage. They are proving themselves worthy in the highest degree of the confidence of all Christians and are exemplifying in their service the spirit of our glorious Lord.

We wish also to record our appreciation of the faithful work of the Missionary Union in the face of such conditions as have seldom if ever been hitherto encountered by missionary boards on foreign fields. This is especially true of the work in the Chinese Empire, where the uncertain and vacillating methods of the government, as well as the conservative attitude and unresponsive character of the people have presented at times, in this epoch of early development in missionary endeavor, situations of unprecedented seriousness and intricacy. We realize that continued patience, prudence and devotion have distinguished the executive committee and the officers in charge of the administration of our missionary enterprise.

THE FIELD AND ITS OPPORTUNITIES.

Day by day in our travels and investigations we have realized profoundly the fact of the beginning of a great awakening in China. Never in the history of this empire, from the days of Morrison until now, has there been manifest such genuine interest in Christian missions, by the official and influential classes as well as by the masses of the people. The door is open: The mind of the Orient is alert. The heart of the East is filling with new affection. The gospel has really gained a strong foothold in all parts of China. Until recently it was difficult to give away copies of the scriptures. Now, the New and Old Testaments are largely purchased and read by thousands of men and women in China. The missionary has been the pioneer and is today the leader in the introduction of all that is best in western civilization to the nations of the Orient. The Boxer movement accomplished more than any other single event has done, to open the Chinese mind to the claims of Christianity. The object lesson afforded by the martyrdom of thousands of Chinese Christians, who suffered death in consequence of their refusal to recant or abjure the principles of our most holy religion, has made an ineradicable impression upon all thoughtful Chinese people.

In Japan the men of vision are coming to understand that religion alone, that only the one true religion, can bulwark their nation in effective and abiding strength. On every hand

one meets expectancy and hope. It is a time of vast changes and swift promise. We are convinced that never before in the history of the nations of the earth has the Christian church faced such difficulties and such opportunities. It behooves the forces of Jesus Christ to be up and doing. One hundred years of seed-sowing, of prayers and tears, of gifts of both men and money have whitened into a harvest for God and truth.

THE GENERAL NEEDS.

1. In view of these facts and as a result of our study of conditions, we are firmly convinced that our entire missionary enterprise in the East must be established upon a larger and more progressive basis. Our equipment and our working force must be immediately increased in order that we may meet the pressing demands that confront us. Intensively and extensively a more aggressive policy should be inaugurated. In our educational and medical work we are today occupying a position lamentably inferior to that of the other great church denominations.

2. There is also need of more complete co-operation among the missionaries of the vast changes and swift promise. We are conservative fields. Under existing conditions any policy of isolated and independent effort in individual fields is sure to result in inefficiency and failure. The way of strength lies in combination and coordination.

3. In connection with this inauguration of a broader policy at home and a more effective co-operation abroad we desire to emphasize the necessity for a close supervision of the entire field. We therefore, most strongly recommend the appointment by the Missionary Union of at least one superintendent of missions for China, Japan and the Philippines. There are administrative problems of the most delicate and severe character in connection with our work in these countries at the present time. Our able and efficient secretaries are untiring in their zeal and effort; but the simple fact which we must consider is the utter impossibility, under existing conditions, of managing the work of these many and important missions from a base of operations 8,000 miles away. Intimate personal contact with the missionaries and their fields on the part of the executive board through a chosen representative, is vitally necessary.

It is essential, in our view, that a strong man, gifted with the finest executive powers, should be placed in this field. Even to delay this matter for a year or so would mean peril. The superintendent should spend at least nine months of each year in the territory under his care. He should know thoroughly the peculiar needs of each section. He should consult with individual missionaries at their respective stations. He should meet in conference groups of men representing the various fields. He should confer with the reference committees and other local organizations. He should be constantly alert and anxious to receive such information and instruction as the experience of the missionaries will supply and use it wisely in the prosecution of his tasks. He should suggest plans of enlargement, outline methods of work and secure more hearty and complete coopera-

tion among missionaries whose spheres of labor are contiguous. He should encourage and inspire those workers who toil in isolated districts.

4. In every department of the field from which we have heard reports there is manifest a crying need for educational advance. In order that the missionaries, through the presence and employment of a larger force of trained natives, may themselves have more time for reading and study on the one hand, and for broad and constructive executive work on the other; in order that the number of the native preachers may be greatly increased; in order that the native churches may be guided toward self-support; in order that, through the growth of the stronger churches toward a condition of self-support and their increasing independence, the weaker churches and new interests may be developed; in order that a more virile and intelligent type of Christian character may be everywhere secured; and for many other reasons, it is necessary that the elementary schools, the boarding schools, the academies, and the training schools should be reinforced, and that first class colleges should be established and vigorously manned in the near future.

6. In view of the fact that the cost of living in eastern countries has greatly increased in the past few years, and in view also of the fluctuations in the rates of exchange, we believe that the salaries of the missionaries in active service should be substantially increased. We suggest also that the whole question of salaries of missionaries, both on the field and on furlough, be considered anew by the executive committee. We believe it to be important that the policy of graded salaries be carried much farther than at present and that the size of the missionary's family, the extent of his preparation for work, and the character of his service be some of the determining factors in the fixing of salaries.

SPECIFIC RECOMMENDATIONS.

In addition to the general needs which apply, more or less fully to the entire territory under consideration, we beg leave to submit the following specific recommendations:

1. We recommend that the reports from our fields in East China, South China and Central China, herewith submitted, and containing detailed estimates of the amounts necessary to establish these missions upon a stronger and more effective basis, receive your very thoughtful consideration.

2. We recommend that the territory called the Szyap country, between Hongkong and Canton, whose needs we understand will be brought to your notice by the Foreign Mission Board of the Southern Baptist Convention, be occupied as soon as possible by the Missionary Union, such a strategic movement being essential to the proper expansion of our influence in Southern China.

3. We recommend that the proposition of the Publication Society in Canton, carrying with it a plan of union in publication work, be approved, and that the necessary appropriations be made by the executive committee.

4. We recommend that the missionaries in Japan be requested to submit to the executive

committee a unified and carefully co-ordinated plan of activity, and an estimate of the amount required to place our entire work in that country on a broader and more satisfactory basis. We further recommend that the special attention of the executive committee be given to this field.

5. We recommend that the work of medical supervision be enlarged. We are convinced that in order to obtain due effectiveness we must provide more liberally for this phase of missionary endeavor. Our need is not so much a question of big hospitals as hospitals well equipped. Medical missions under wise management are proving to be a most important means of helping and interesting the people. We believe that any plan which contemplates the giving of medical education to the Chinese should be conducted as a union movement.

APPEAL FOR A CENTENNIAL CAMPAIGN.

In order that it may be possible to meet the needs to which we have called attention and carry out in full the recommendations submitted by us, we ask that a campaign be immediately undertaken in the entire field of our Baptist constituency in the northern states, and that by every possible means the claims of the Orient be made known to our people. In view of the recent centenary conference, we urge that, in addition to any other campaign for funds that may now be under consideration, plans be laid and most vigorous efforts be put forth for securing a fund to be known as the centennial fund, of \$500,000 for the adequate equipment of our missionary enterprise in China, Japan and the Philippine Islands. We also recommend that by means of personal interviews, parlor conferences, public meetings, special sessions at ministerial conferences, associational gatherings, state conventions, services of prayer and missionary rallies in churches and elsewhere, as well as by such other means as may suggest themselves, the crucial importance of this undertaking be set forth vividly and powerfully. We recommend also that by hearty co-operation with the Laymen's Missionary Movement the sympathy and the interests of the business and professional men of our denomination be definitely enlisted in behalf of the Christianization of the Orient.

In view of this visit to the East, we stand ready as individuals to co-operate most heartily with the executive committee. In this prosecution of any plans which may be adopted, having for their aim the conduct of a campaign such as has been recommended, we will gladly assist to the extent of our ability. Yours faithfully.

AUSTEN K. DE BLOIS, Chicago.

EDWARD H. HASKELL, Boston.

WILLIAM H. WAITE, Providence.

EDWIN S. OSGOOD, Chicago.

J. HENRY HASLAM, Philadelphia.

FRANK A. SMITH, Haddonfield, N. J.

JNO. W. LYELL, Camden, N. J.

DAVID P. LEAS, Philadelphia.

MAURICE PENFIELD PIKES, Franklin, Pa.

LEWELLYN L. HENSON, Providence.

C. H. WATSON, Massachusetts.

S. W. WOODWARD, District of Columbia
Shanghai, China, May 3, 1907.



Published monthly by the Home Publishing Co., 135 North Boulevard, Oak Park, Ill.

Entered as second class mail matter at Post-office, Oak Park, Ill.

CONTRIBUTORS.

REV. R. R. KENNAN, Editor.

Dr. Frank Gale.....Men's League
 Mrs. S. B. Lingle.....The Mission Circle
 Mrs. L. H. Smith.....The Ladies' Benevolent
 Rev. R. R. Kennan.....Home Department
 Mr. Robert Leland.....Christian Endeavor
 Miss Van Fleet.....Personals, etc.
 Edith Gale..Young Ladies' Missionary Society
 Miss Elizabeth Lingle.....Sunday School
 Dr. A. K. de Blois.....Pastor's Message, etc.
 Ernest Hartung.....Lorimer Baraca

Subscription price, fifty cents a year. Remittances and changes in address should be sent to Mr. Kennan.

Matter for publication should be sent, on the first day of each month, to Rev. R. R. Kennan, 3226 Rhodes avenue.

Prompt payments of subscriptions to the Church Life will be much appreciated and will help to make the wheels run smoothly.

Pews or sittings in the church may be obtained from the pew committee, Messrs. M. J. Piercey, J. Gorton Marsh, Webster Tomlinson, or Clifford H. Williams at the close of any church service. Diagrams will be found near the door.

It is the plan of the Editor to give a receipt to every subscriber to the Church Life for payments made, and if such payments are not thus acknowledged within a reasonable time subscribers will confer a favor by notifying the Editor of the fact. Money sometimes gets lost in the mails or otherwise and a little prompt attention at the time will obviate differences of opinion at a later date. Kindly notice also the date to which you are credited on the receipt and have it corrected if wrong.

OUR MISSIONARY'S LETTER.

Namkham, via Bhamo,

July 11, 1907.

Dear Mr. Kennan and Friends of the First Church:

It is less than a month since I last wrote you but as we are about to leave Namkham on a rather indefinite trip in search of Mrs. Rittenhouse's health, I thought it best to write you a word or two about the patient and our plans in leaving. Medicines have done their best and still Mrs. Rittenhouse is far from well, so we are going to try what a change may do for her. We are leaving a so-called hill station to go down country in the rains—but then things aren't always as they seem. We are going to be the guests of Dr. Naomi Garton of Toungoo, one of our fellow passengers on the boat from Liverpool to Rangoon.

I do not know how long we will be away from here, but I hope to write again when we get there. In fact, I hope to write a letter each month from this time on.

Preparations for the trip are now in progress. We will leave her Monday, July 15, and going by short marches arrive in Bhamo on Saturday. This will be the most difficult part of the journey as we must take with us everything we need except the roof to shelter us at night. Mrs. Rittenhouse will ride our best pony, Helen will be carried in a basket, as half of a coolie's load, and I shall walk as the most efficient means of locomotion for the general overseer of the caravan.

It is by no means a pleasure trip though we hope to enjoy the trip from Bhamo to Mandalay and it will give me some rest as well.

I will doubtless write again from Toungoo and report how things progress. Believe me, as ever,

Sincerely yours,

WALTER RITTENHOUSE

P. S. Those who have been receiving these letters of mine through the mails and find that they can't get along without them, will have to send in their subscriptions. I will try to have a letter in every number in future.

W. R.

Sow a thought, and you reap an act; sow your acts, and you reap habits; sow a habit—you reap a destiny.

"Laughing Christians are needed! The mirth-provoking faculty, even under trying circumstances, is worth more to a young man or a young woman starting out in life than a fortune without it. There is wonderful medicinal effect in good cheer. Good news and glad tidings have a magic effect even upon invalids. We often see a whole store or factory or home transformed by a sunny soul. On the other hand, we have seen them blighted and made dark by a gloomy, morose, fault-finding person."

CHICAGO BAPTIST NEWS.

A. R. E. WYANT, Editor.
852 So. Central Park Ave.

A YEAR'S PROGRESS IN THE CHURCHES.

Austin—The year has been prosperous in all departments. Congregations have been uniformly large. The Sunday School Superintendent is entering his twenty-eighth year of successful service. It has been voted to engage a pastor's assistant. Baptisms, 31. Total gain, 95. Net gain, 61. Present membership, 539. Benevolences, \$3,586. Home contributions, \$9,290.

Berwyn—The Association met in their beautiful new house of worship. Everything is lovely. Baptisms, 13; total gain, 43; net gain, 27; present membership, 225. Benevolences, \$870. Home uses, \$6,717.

Calvary—The church edifice was sold because the location had been steadily growing undesirable, and temporary quarters have been secured at 3947 Michigan Avenue. Baptisms, 2; total gain, 12; present membership, 335. Home uses, \$3,504; benevolences, \$280.

Covenant—Long needed improvements have been made upon the building, adding greatly to the facilities for services. Baptisms, 10; total gain, 39; net gain, 1. Home uses, \$6,385; benevolences \$1,307.

Englewood—129 new members have been received, 71 of these by baptism, net gain, 55. Present membership, 1,411. Every dollar of church debt has been pledged, and considerable paid. A church house has been purchased. Home uses, \$23,337; benevolences, \$3,940.

Roseland—Plans are being made to raise and enlarge the church building. Attendance is on the increase. Baptisms, 35; total net gain, 42; present membership 161.

Fourth—Rev. C. E. Decker has been pastor since June 1st. Baptisms 2. Decrease in membership, 35; total, 355. The church mourns the death of Dr. R. E. Worley, a member of this church, engaged as medical missionary in charge of the Baptist Hospital at Swatow, China.

Galilee—Pastor Henshaw is one of the oldest pastors of the Association, having been with this church since its organization in 1894. There have been 9 baptisms, a net gain of 6, making the present membership 105. The pastor preached the annual sermon at the recent association meetings.

Grace—Membership is now 226; net gain this year, 44; baptisms, 17. Home expenses, \$4,030; benevolences, \$227. A successful branch is maintained at Chicago and Hamlin Avenues. Church parlors and kitchen have been added.

Hyde Park—There have been 41 baptisms, a total gain of 98, and a net gain of 10. Present

membership 872. Total home contributions \$18,894. Benevolences, \$2,306. Prof. Nathaniel Butler is Superintendent of the Sunday School.

Lexington Avenue—Net gain for the year is 51; including 38 by baptism. Present membership, 654. Home contributions, \$7,743. Benevolences, \$1,372. On September 10 the church tendered a reception to Pastor Boynton and wife upon completion of ten years of successful labor with them and presented him with a purse of \$200.

Maplewood—A new Sunday school room has been built during the year. Dr. Tolman is the popular pastor. Baptisms, 7; gain 11; present membership, 106. For church expenses, \$943; improvements, \$3,229; benevolences, \$179.

Messiah—Pastor Dewey closed his work here May 1st. Baptisms, 27; net gain, 2; present membership, 233. The church has been remodeled and with the coming of a new pastor a great work is expected.

Ogden Park—Pastor Dewey came May 1st. The church has been handsomely decorated at a cost of \$300. Twenty-nine names were dropped from the roll by revision. The spiritual life of the church was never better. Baptisms, 13; present membership, 106.

Parkside—Rev. R. A. Cameron is the student pastor. The edifice of the Parkside M. E. Church was bought for \$2,000 and a number of improvements have been made. Present membership, 61. The third anniversary of the church was recently celebrated.

Pilgrim Temple—The church reports a year of both temporal and spiritual blessing. Baptisms, 26; total gain, 39; present membership, 430. Home expenses, \$2,907. Benevolences, \$711.

Ravenswood—Pastor Corey has been with the church seven years. An effort is being made to lower the church debt. Baptisms, 2; present membership, 323. Home expenses, \$3,300. Benevolences, \$338.

Rogers Park—The mortgage on the church building, ground and new lot has been lifted during the year. Baptisms, 9; present membership, 123; church expenses, \$2,322; improvements, \$2,150; benevolent, \$277.

South Chicago—The present membership is 199, of whom 72 are non-resident and 22 are not able to attend. Pastor C. E. Boyer has been doing splendid work. Baptisms 1.

Trinity—A year of hard work is reported. Many foreigners are moving into the vicinity, making the work more difficult. Baptisms, 8; present membership, 155. For home uses, \$1,321. Benevolences, \$54.

Clyde—The debt on the church building has been wiped out. Dr. Bigelow closed his pastorate in April to go to the Philippine Islands with his wife for missionary service. Baptisms, 6; present membership, 71. For home uses, \$1,303.

Harvey—Pastor Dinsmore resigned August 1st. There have been 18 baptisms, a net gain of 10 in membership. Church expenses, \$1,236.

La Grange—On January 1st Rev. Thos. Stephenson, of Pueblo, Colo., was called as pastor, and at once began his work with his characteristic enthusiasm. Warning is given that any Baptist seeking a spiritual cemetery had better avoid La Grange, for they will be exhumed in short order. At least once every month every family is blessed by the pastor's cheery presence and helpful prayer. There has been a net gain of 25. Present membership, 182.

Maywood—Pastor Hicks is faithfully preaching the old Gospcl. Six have united by letter. Net loss in membership, 11; present membership, 108. We are praying for souls to be born into the Kingdom.

Morgan Park—There have been 9 baptisms; total gain, 34; total losses, 62; net loss, 28; present membership, 384. Thirty-nine were dismissed to form the Beth-Eden (Colored) Baptist church. Rev. G. G. Lauchlin has accepted a call to the branch church at Blue Island. Church expenses, \$3,626; improvements, \$1,000; benevolences, \$1,227. Sunday school enrollment 315; branch school, 40.

Waukegan—Indebtedness on church and chapel has been wiped out and improvements have been made on church and parsonage. Three beautiful memorial windows have been put in. Pastor McGinnis is planning a fall campaign. Baptisms, 11; present membership, 484; for home uses, \$2,844.

Auburn Park—Pastor A. E. Peterson came May 1st. The church roll has been revised, and 35 names were erased. Baptisms, 3; present membership, 182; Sunday school, 200. For church expenses, \$1,862.

Belden Avenue—The church roll was revised and 126 names were erased. Baptisms, 44; total gains, 111; total losses, 195. Present membership, 571. A new financial plan is in operation which puts all the expenses of the church and its departments and the benevolence in one budget. One pledge paid weekly covers all. Church expenses, \$7,132. Benevolences, \$1,344.

Bethany—Pastor Blodgett has baptized 85, next in number to the number at the Immanuel Church. One was received by letter and 18 by experience. Total gain, 103; total loss, 15; net gain, 88, exceeded only by Garfield Park and Immanuel. Present membership, 266. Church expenses, \$2,106. Benevolences, \$181. Sunday school, 263.

First—Pastor De Blois was absent four and one-half months, making a noteworthy tour of mission stations in Japan, China and India, and attending the Shanghai Centenary Conference. Baptisms, 37; total gain, 75; total losses, 65; net gain, 10; present membership, 1,045. For church expenses, \$15,529. Benevolences, \$4,311.

Garfield Park—The past year has been the

best in the history of the church. Pastor Sly has baptized 47; total gain, 104; total losses, 8; net gain, 96; present membership, 226. Church expenses, \$2,634. Benevolences, \$588.

Humboldt Park—The church has enjoyed a vigorous and healthy growth during the year, under the leadership of Pastor McLeod. A newly organized Men's League is already being felt for its aggressive work. The house of worship has been renovated and redecorated.

La Salle Avenue—The past year has been one of large activities. Two young men of the church have been ordained to the ministry, and one young woman has gone out as a foreign missionary. Baptisms, 59; total gains, 96; net gain, 49; present membership, 350. Church expenses, \$6,048. Benevolences, \$415.

Logan Square, Norwegian—Pastor Finwall begins his seventh year. Baptisms, 30; total gain, 66; net gain, 41; present membership, 223. Church expenses, \$2,055. Benevolences, \$302. This church and seven others have been joining in a union revival under Dr. Dixon, with blessed results.

Normal Park—This church is rejoicing over their great progress in the near completion of the new edifice. Baptisms, 12; net gain, 8; present membership, 432. Church expenses, \$3,586; improvements, \$11,000; benevolences, \$367.

Millard Avenue—During the past year and a half some 30 families have removed from the city, including some of our strongest supporters. The church roll needs revising. The church was surprised as well as pained to receive on September 11 the following letter of resignation from Pastor T. W. Powell: "Be assured your continued kindnesses through these three years have won our deepest affection. A more united band cannot be found. Providence seems to indicate that it is my duty, for a time at least, to relinquish all pastoral service that under the most favorable circumstances the health of Mrs. Powell may be restored to her. Because of the many removals from the membership of the church last year it did not seem right to abandon the work sooner. By the united work of both church and pastor a victory has been gained and the church has reached a stage of large hopefulness." Dr. Powell has accepted the trusteeship of an important business concern in Denver.

North Shore—On November 8, 1906, a chapel costing \$14,000 was dedicated, of which amount the Home and City Mission Societies contributed \$5,000. The entire cost is pledged and all current expenses are paid. Baptisms, 12; total gain, 67; total losses, 5; net gain, 62; present membership, 202. Church expenses, \$3,586. Benevolences, \$366.

Washington Park—Pastor Linden resigned last June. Congregations have fallen off somewhat with supplies and no pastoral work. We are expecting to call a pastor at an early date.

Western Avenue—Pastor McGee has baptized 11 persons during the year. There have been 13 deaths. Net loss, 20; present membership, 434. Home expenses, \$3,950. Benevolences, \$967. Not a little interest has been aroused in the church by the negotiations between this church and Tabernacle—mother and daughter—looking toward consolidation. This church sadly needs expensive repairs, while Tabernacle has a fine, new edifice. The advisory board of Tabernacle voted to favor union requesting Rev. Mr. McGee to remain as pastor of the united church. At Western Avenue on September 18, by vote of 66 to 35, union was favored. It is doubtful, however, whether the consolidation can be amicably arranged at this time.

Windsor Park—During the past year a very desirable corner lot has been secured and paid for in full. The mortgage on the old church home has been paid, and it is hoped to begin a new building in the spring. The present house is inadequate to the growing needs of the Sunday school.

West Pullman—On January 1st, Rev. D. M. Hand became pastor, who has been rendering untiring service to build up the church. Baptisms, 1; present membership, 118. Church expenses, \$1,397.

Chicago Heights—The past year has been one of the greatest encouragement. Baptisms, 11; net gain, 20; present membership, 102. For home uses, \$1,300. Benevolences, \$64.

Elgin, First—The church is glad that the long standing debt is cleared away. Pastor Kirtley preaches the whole truth. Baptisms, 19; net loss, 7; present membership, 1,276. Total for home uses, \$9,583. Benevolences, \$1,753.

Evanston—At one sitting in November last, over \$8,000 was subscribed for needed improvements which were made during the summer. Baptisms, 21; total gains, 55; deaths, 7; net gain, 34; present membership, 427. Church expenses, \$7,565. Benevolences, \$4,188.

Oak Park, First—Received by baptisms, 11; by letter, 53; net gain, 49; present membership, 468. For church expenses, \$6,600; improvements, \$4,250; benevolences, \$2,253.

Wheaton—Dr. Cheney is having a most successful pastorate, baptizing 18 and receiving a total of 36 new members, with a net gain of 28, making a present membership of 233. For church expenses, \$2,826. Benevolences, \$579.

Second—Received by baptism during the year, 46; total gain 76; losses, 70. Contributions for home uses, \$13,788. Benevolences, \$2,230. Dr. D. D. MacLaurin, of Brooklyn, has preached for three Sundays, with great acceptance as a candidate, and a call has been extended to him to become pastor of the church at a salary of \$5,000.

Tabernacle—The church reports 72 baptisms during the year. Gains by letter, 30; by experience, 4; losses, 23; present membership, 390. For home expenses, \$7,057. For debt on property, \$3,755. Benevolences, \$596.

Dr. Matthews, of Aurora supplied one Sunday and Dr. Wyant preached two Sundays, during the past month. The latter will be glad to supply, lecture or do other religious work in Chicago and vicinity, as his college duties will permit. He may be addressed at 852 So. Central Park Avenue.

Ogden Park church is spick and span in its new dress of paint on the outside and beautiful decorations within, an improvement much needed, valued at \$300. We have suffered the loss of 29 members, not a dead loss, but a loss of the dead. Since May 1st, 37 have been added to our membership and only one has gone from us. September 8 was re-opening and grand Rally Day, beginning with a sunrise meeting at 6:30, when more than a third of our resident members were present. The day was well named.

CHRISTIAN SCIENCE AND THE RECENT EVANSTON TRAGEDY.

Mr. Fish and his wife were both children of well-known and honored Baptist ministers. No moral charge rests against the husband who slew the dear companion of his life, for he was *insane*. But a serious charge does rest against the proselyting Christian Science healer who gave him "treatment" on the day before the tragedy, and yet at the coroner's inquest said that she was "without occupation." At the Tabernacle Baptist Church, many of whose members were once under the ministry of Dr. Perren the father of Mrs. Fish, the writer of these lines, on a recent Sunday night, stated the above facts, as a reason for preaching a red-hot sermon on "Why Christian Science Has so Many Foes and So Many Followers," and read the following letter published in an Evanston paper by Dr. Greene, who, as pastor, conducted the funeral service of the slain wife and mother:

"Playing With Fire; Playing With Insanity."

It is time for somebody to speak; high time, heaven high, and I speak. While we are in the darkness which all our homes have felt, the common-sense sentiment of the community should find some way of expression. People may hold whatever theories of life, sickness, death, they please; but when woman or man, confessedly "without occupation," pretends to practice, to deal with insanity, when they are utterly ignorant of the laws of its working, they step over the limit. To take advantage of affection's sensitive shrinking from taking the first step toward boldly re-strait, by persuading that "all is well," is infinitely worse than children playing with fire. If they presume thus to persuade, they should stay by until the fateful issue, then stand between the pointed gun and the selected victim, almost always sure to be one's best friend. When the gun has dry powder in it and the finger of an insane man is on the trigger, then bullets are awful realities, and not simply "errors of mortal mind."

Yours in the depths of an inexpressible grief,
B. A. GREENE.

Evanston, September 10, 1907.

TEN YEARS IN THE LEXINGTON AVENUE BAPTIST CHURCH.

[Address of Mr. W. H. Leonard at the Reception given Pastor and Mrs. M. P. Boynton, on the evening of September 10th.]

I very much fear that the committee in arranging for this reception, made a poor selection in their choice of a speaker to this topic.

Someone more closely identified with the work of the church as a living factor in the religious life of this community should have been chosen. I agreed, however, to accept the burden, and can only ask your indulgence for the five minutes allotted to me.

The past ten years has meant much to the Pastor of this church in the way of hard work—earnest thought—sleepless nights—financial sacrifices and faithful teaching, in order to bring about the existing conditions as we stand upon the threshold of another decade (we hope) of his ministrations.

The past ten years has stood for much for this church as a body. We have acquired a firm grip on this community. You have been a living example of workers pulling together to establish not only a material dwelling place, but laying foundations on which this church shall stand for all time in this locality.

It has meant much for the various officers and teachers of the Sunday School. During these years you have not only spent many happy hours in the class rooms, in your labors of training the children of the community in the way of righteous living, but you have from time to time witnessed, with joyful hearts, the outcome of your efforts. I am informed that our statistics show over 160 children of the school have been taken into the fellowship of the church during the past ten years. It has meant much for the faithful band of women who have labored so diligently, and not in vain, to establish this church home. I think every one of them, whether she looks back over the entire decade of work or only a small portion of it, has many remembrances of sacrifices of time and money, only too well repaid as she now views the results of ten years' work in the interests of this church.

And the other auxiliary helpers of the last ten years. Have you not all much to be thankful for, much that appeals to your pride in what has been accomplished with the help of your Pastor and the individual efforts of your members?

As to my own connection with the last ten years of this church, it has been, as most of you know, largely a decade of figures. Results are most always told in mathematical calculations, and perhaps you will bear with me for just a few minutes while I enumerate some of the results of the above mentioned labors of the Pastor, church and people.

First, as to your house of worship: Many of you recollect the little frame chapel that stood on the corner ten years ago. No doubt many hearts recall the happy hours passed under its roof. Many will never forget the vows made within its portals. It has passed away

and the creditable structure we now occupy is one of the results of the past ten years in the Lexington Avenue Baptist Church. At the beginning of the decade we had this chapel on a lot on which \$5,000 had been paid, and a mortgage on the same for \$2,500. On May 9, 1899, the first active steps were taken to raise money to build a new house of worship. From that time until tonight the total amount paid against this enterprise has been \$25,991.80. This money has been distributed as follows:

To pay balance mortgage on lot.....	\$ 2,000 00
Directly on account of building....	17,753 09
Directly on account of organ.....	1,853 27
Interest on notes that have been carried	2,902 14
Total	\$25,003 50
Balance in Treasurer's hands.....	983 30
	<hr/> \$25,991 80

The raising of the money was accomplished in many ways with all of which the most of you are familiar. In all of the plans and all of the work your Pastor was actively identified. And I wish to say further that his aggregate contributions to this fund exceeds, with a possible exception, that of any other contributor. I am furnished by your church Treasurer with a statement which shows that this church has contributed:

For general expenses during the last ten years	\$41,400 03
For benevolences	8,639 92
To which add the above	25,991 80
And you have a total of	\$76,031 75

raised by this struggling, striving band of God's people, and spent in this community for its upbuilding. Just one moment for comparison: For the year ending September 1, 1907, the amount raised for current expenses was \$1,726.45, and for the year ending September 1, 1907, \$5,799.02, a gain of \$4,072.57, or 235 per cent. The amount raised for benevolences for the year ending September 1, 1897, was \$342.00, and for the year ending September 1, 1907, \$1,372.49, a gain of \$1,030.49, or 300 per cent. I think both Pastor and people should be heartily congratulated on this financial showing, when you take into consideration the fact that we have not been helped, as many congregations are, by the large gifts of a few wealthy members.

In conclusion, I want your indulgence for another minute to present another set of figures supplied me by our church Clerk, which further emphasises the work of Pastor and people, of the Lexington Avenue Baptist Church during the past ten years. Ten years ago the membership of this church was 157. Today it is 654, a gain of almost 500, with about 50 more of our members still active on our borders at Park Side. The accessions during the ten years have varied from 87 to 149 per year. The year ending September 1 showing 38 baptisms, 56 received by letter, 6 by experience and 4 restored, a total of 104. With this record of the past ten years are you not encouraged to continue the work and "be not weary in well doing?"

BAPTIST OLD PEOPLE'S HOME.

MAYWOOD, ILLINOIS.

Officers.—Rev. J. L. Jackson, D. D., President; Rev. S. J. Kirtley, D. D., Vice President; Rev. S. T. Ford, D. D., Vice President; Rev. F. L. Anderson, Treasurer, 6922 Stewart Avenue, Chicago; Rev. James P. Thoms, Ph. D., Secretary, 640 N. Hoyne Avenue.

Board of Directors.—Rev. J. L. Jackson, Rev. J. S. Kirtley, Mr. Robert Mix, Mr. John Nuveen, L. F. Ingersoll, M. D., Mrs. W. W. Abbott, Dea. John Sutcliffe, E. E. Vaughan, M. D., Rev. W. B. Morris, Rev. F. L. Anderson, Prof. C. R. Henderson, Rev. James P. Thoms, Mrs. C. R. Williams, John Byrne, M. D., Mrs. J. G. Hale, Mrs. E. S. Osgood, Rev. S. T. Ford, Mrs. H. W. Ralph, Frank B. Pease, Esq., Rev. Johnston Myers.

Board of Reference.—Rev. A. K. DeBlois, L. L. D.; Rev. D. T. Denman, D. D.; Rev. S. H. Bowyer, D. D.; Rev. John Earle, D. D.; Mr. George H. Shorney, Mrs. R. R. Donnelley, Mrs. F. Luce, Mr. J. S. Dickerson, Rev. E. W. Lounsbury, D. D., Rev. Robert Gordon, Mr. W. A. Barber, Mr. Albert G. Lester, Mr. F. M. Buck, Rev. D. Heagle, D. D.

Members. Members of the Corporation are a Pastor, Deacon, Trustee and Delegate from contributing Baptist Churches, the Directors, Life Members, Benefactors and Patrons.

Life Membership \$300; Benefactor Endowing room \$3,000; Patron Endowment Fund \$5,000.

Woman's Auxiliary is the ladies' board organized to secure funds, furnishings and equipments for the Home and to manage its domestic affairs, under the direction of the Board of Directors.

Incorporation. The origin of the Home was in a resolution unanimously passed on November 12, 1906, by the "Baptist Ministers' Conference of Chicago," appointing a committee of three, James P. Thoms, J. L. Jackson and J. S. Dickerson, to call a Council of the Churches of the Chicago Baptist Association to consider and act in the matter and after full publicity and careful consideration, a large and representative council of the churches on May 28, 1907, instructed the committee to incorporate the "Baptist Old People's Home;" and the charter was duly granted at Springfield, Illinois, June 13, 1907, and recorded in Chicago. Thus the Home was born in good Baptist form.

Territory. The field of the Home's operations includes the states of Illinois, Wisconsin, Iowa, Indiana and Michigan.

Location. The Home is located in Maywood, Illinois, on thirteen good lots, one block distant from the Baptist Orphanage, and two blocks from the Beautiful Maywood Park with a Carnegie library, having a house of nine rooms, that will be enlarged and fitted up for one of the houses on the "cottage-plan-system;" and may be opened on January next if funds appear.

The property was purchased for \$6,000. Maywood is a charming suburb seven miles distant from Chicago, easily reached by the trains and various lines of electric cars.

Charter members paying \$500 as the founders of the Home, are now being received to meet this purchase price of \$6,000 and estab-

lish the institution. A long list of members is needed now.

Room-endowers are persons giving \$100 to furnish a room; or \$200 to endow a room for one year; or \$1,000 for five years; or \$3,000 for life. Endowers are now required to pay for the plant and put the Home in order.

Baptist charities. Baptists now recognize their mission in humanities and charities and no longer leave the Christly service of hospitals, orphanages and Old People's Homes to Catholics, Lutherans and other denominations. The caring for our aged members, missionaries, neglected fathers and mothers in Israel, and other aged pilgrims is an imperative Christian duty. Baptists in these five states will recognize it and cordially support this Home.

Old People Neglected. For Chicago's 2,200,000 people there are only 21 private old people's homes, 17 of which belong to foreign speaking peoples, Jews and Catholics; and only 4 to Evangelical churches, which care for 225 of the 1250 aged inmates. There is only one home to 100,000 of the population and applicants are practically barred from these homes. This is the only home Baptists have in the middle West.

The Home's Resources are in God and in the love, faith, prayers and benevolences of those, who recognize their Christian duty and privilege of caring for the aged and often neglected children of God. Money, securities and property in various forms can be given to the Home and utilized for its support. Prompt and liberal responses are needed now to establish this Baptist Old People's Home.

It is expected that friends of such a Home and aged people themselves will give liberally to establish the plant; and that churches will contribute to care for the aged poor from their parishes in it.

Friends of the aged will remember this Home in their wills, thus leaving a blessed and enduring monument to their memory.

Property useful to the Home will be received at any time.

Form of Bequest. I give, devise and bequeath to the "Baptist Old People's Home," a corporation organized under the laws of the State of Illinois, its successors and assigns, the following funds, securities, property, etc., described as follows, to wit (here describe the property.)

For information address the Secretary,
JAMES P. THOMS,
640 N. Hoyne Avenue,
Chicago, Ill

CENTRAL BAPTIST ORPHANAGE.

The Orphanage's Annual Reception and Corporation meeting will be held at the Orphanage in Maywood, Ill., on Tuesday afternoon, October 22, 1907.

Luncheon will be served from 12 to 2 p. m. The Annual Corporation meeting will be at 2 p. m., at which there will be music, exercises by the children, reports of the work and finances of the Orphanage, and election of Directors. At the Reception there will be a sale of useful and fancy articles. Dona-

tions of such articles are solicited from all lovers of homeless children.

Let everyone come, like the Israelites to the Tabernacle, full handed.

The Orphanage has on an average about 35 children. We have 9 boys, from 6 to 12 years of age to place in homes, and are seeking childless homes in which to place them. There is no nobler work for God and country than taking and training a boy for Christian manhood.

Churches are requested to send their pastor and two delegates to this corporation meeting. The Orphanage belongs to the churches, which are responsible for its management, and support. Let every church be well represented at this meeting by its delegates and donations.

JAMES P. THOMS, Sec'y, . . .
640 N. Hoyne Avenue, Chicago.

"THE ENGLISH REFORMATION AND PURITANISM."—By Dean Eri B. Hulbert.

Many old-time students and friends of Dean Hulbert have urged the publishing of his lectures; and although most of the matter selected was not written for publication, it will make a *memorial volume* worthy of being treasured by every one who knew him. The book will be 6 by 9 inches in size, and contain between 350 and 400 pages, with gilt top and steel-gray cloth binding. It is being published by the University of Chicago Press.

A special price of \$1.75 is offered to those who subscribe in advance of publication. Send your order now to A. R. E. Wyant, who is the editor of the volume, 852 South Central Park avenue. Professor Moncrief, after reading the manuscripts, writes:

"Dean Hulbert was a perfectly unique character and a very striking personality. The like of him is not likely to be seen for a long time. Fortunately he left many of his manuscripts in excellent condition, and his pupils and friends will be delighted to learn that a memorial volume is now going through the press. The substance of this volume consists of his course on the English Reformation, along with other selected addresses and papers.

"This volume will be exactly like the Dean. Those who were with him in the lecture room will live over again those stirring days. For surely it is he speaking with his customary incisiveness, clearness, positiveness, vigor, and tone of voice and keen sense of humor. Those who knew him but did not enjoy the privileges of his lecture room will realize him again.

"All students of the period will get a strong and vivid presentation of the facts and issues involved and be impressed as never before with the appalling cost of the civil and religious liberty that we now take as a matter of course."

SERMON BY JUDSON B. THOMAS, D. D., SUNDAY, JUNE 30, 1907.

On the Occasion of the Ordination of the Rev. G. G. McLaughlin and John Isaacs (Persian), at the La Salle Avenue Baptist Church, Chicago, Ill.

I want to speak a few minutes tonight on what I am pleased to term the most beautiful life, or the place of emphasis in the religious thought of today. You will find my text in the first book of Corinthians, the fifteenth chapter and the tenth verse, where Paul says, "But by the grace of God, I am what I am."

It would not be singular or strange for any ordinary man to speak such words after he had come in touch with Jesus Christ. It was very significant for Paul to make use of such an expression. Paul was exceedingly proud of his heritage, and he had a right to be. He was capable for a large service in life. Paul had had a marvelous experience on his way to Damascus, so that his life was characterized by a great transition. Paul was a man of leadership, whether in the walks of sin or of truth. He found it easy to obtain a following. He was such a man as could easily be picked out of ten thousand men, because he was a born leader. It was remarkable that such a man as that, could use this expression, "But by the grace of God, I am what I am."

There has been a time in the history of the Christian church when it seemed to be the important thing for a man to tell what he believed. Many volumes have discussed purely doctrinal positions. The question of today is not upon things that the man believes, so much as upon the life that the man lives. And the true man must recognize the fact that the life he lives, if it is a life that is to be influential and prominent, must be, as Paul puts it, "by the grace of God." We emphasize today, and we emphasize most rightly, the individual life. The demand upon every man today is that he live a life that can be recognized not by the doctrines he proclaims, but rather by the life that he lives.

I want in a few minutes this evening to speak of this life of which Paul spake. And I would have you know first of all that it is a Transformed Life. It is not merely a result of growth or education. It is a life that, as in the case of Paul, begins with the Damascus experience. Whatever there was either within or without in that life, Paul's experience on the way to Damascus was the central feature of his life. It was a transformation from the Saul of Tarsus to Paul the Apostolic life demanded today is only possible "by the grace of God."

de. It was an absolutely new birth. It was the forgetting of the old and the attachment to the new, and, as Paul says, "by the grace of God, I am what I am."

He recognized that in that Damascus experience he had come into personal touch with the Divine hand; that he heard the Divine voice, that he had seen a Divine vision and from thenceforth his life was to have a new trend and a new purpose and a new motive.

We had in this country not many years ago, a scientist of very large acquisition and influence. She was at one time the head of Harvard Annex, of Smith, of Bryn Mawr, and established the department of botany at Barnard. She had given her entire life to scientific study and had spent her summers during that life of years, in studying in the German and French universities. She stood among the foremost in the scientific world. But with all her scientific education, she had not been in personal relationship with God. There came a day when she did come to realize the blessings of God and the need of His personal touch. The steps which marked her conversion were clear and distinct and at last, retreating from the position of purely rationalistic science, she declared, "There is a knowledge beyond the pale of scientific discovery." The life of which Paul speaks here, is to me the most beautiful life in this world. The life into which the transforming power of God through Christ has come, that life is a transformation. The individual heart that is identified with God in His larger plans and purposes must be absolutely made new.

This is not only a Transformed life, but a Leavening life. The most beautiful thing in the Christian life of which Paul speaks is that it beautifies all with which it comes into contact. It changes the whole atmosphere by which we are surrounded and in which we live. It is a leavening life. It does not leaven that which is on the farther side of the lump first, but it leavens that which is nearest to it.

The Transformed life goes into your home, and from there it enters into the neighborhood, the whole community and even on into the whole nation, and from the nation into the world. It was left for Christianity to reveal to man this larger possibility of life by which it might come into touch with the whole round globe through its transforming and leavening influences.

The leavening power in this new life does not remain at a standstill. It is constantly enlarging and strengthening itself. It is a continuous life. I can remember when I was

a boy, a man that always wore his Sunday clothes and lived his Sunday habits just one day of the week. This beautiful life is lived every day. I have a friend (the author of "In His Steps") who said to me, "No man can claim the Christian life or sing that Christian song, 'Throw Out the Lifeline' who refuses to help put out the clothes line for his mother Monday morning."

It is a Continuous life. With Paul it began on his way to Damascus and it carried him through every step of his way thereafter, it was always with him. It was not spasmodic.

The ideal life of which Paul is here speaking when he says, "by the grace of God, I am what I am," is the truly beautiful life. It is the most beautiful thing on earth.

Then it is a Convincing life. Paul had the power of argumentation. He was a logician. He was a philosopher. Yet the thing Paul emphasizes most is not the fact of his learning, but the fact of the unfolding of the grace of God in his heart. And it was that fact that so became him.

When Seneca was sent to look after some Christian people, when it was feared that the Christ of the people was to establish a new Roman Empire, and that he might in time overthrow the entire Roman regime, he said on his return, "They may have many weak points in their philosophy," but," he said, "their life is perfectly beautiful." The most beautiful thing in this world is the life that is beautified by the continual incoming of the grace of God.

Probably the greatest man, mentally, that we ever had in this country, was Daniel Webster. He was not only profound in thought, but masterful when on his feet on the platform. He delighted especially to argue against the doctrines of Christianity, but Daniel Webster is said to have always bowed in silence before his mother's Christian life. That was an argument, he said that "I cannot possibly answer."

The most potent influence in the church of Jesus Christ today, is a consistent Christian life. The emphasis of today is not so much upon the distinguishing doctrines of the church to which you belong, as upon the fact of the distinguishing personality of the life you live. That is the final argument. Miss Gregory, the scientist to whom I referred, was led into the Christian life, not by the arguments of Dr. Faunce, but by the sweet symmetry of his daily living. Occupants of the pew may hold to different doctrines and promulgate opposing theories, but the world judges them not by these things, but by the lives they live. The

The sweetest memories of home to me tonight are the memories of a praying father and a consecrated Christian mother. It was their lives, not their doctrines, which convinced their children.

It is not only a Transformed life and a Leavening life, and a Convincing life, but this life of which Paul speaks is a life of Discovery. And is there anything more beautiful in this world than discovery? There is joy in discovery. How many of you have noticed the baby the first time it discovers its own foot? Did you not notice the joy manifested? It discovered something that really belonged to it and there was laughter all over the baby's face. There is always joy in discovery. It is a beautiful life of which Paul speaks here. "I am what I am by the grace of God." It is a life of discovery. It discovers the definite purpose of God. It discovers the definite purpose of human relationship. Has it ever occurred to you that there is no dependent relationship in this world compared with the dependent relationship of mankind? Every man is dependent on every other. This is not true in animal life, it is not true in vegetable life, but it is true in human life. We can only discover the Divine methods through this relationship. The people in my family, the people in my church, in the community and the whole world are related to me in such a way that my life has an eternal influence upon every other life in some way. Paul speaks of the incoming of the grace of God by which he can through its leavening power turn men toward God and lift them beyond the ordinary affairs of life into a higher and better one. This life is one that is impowered, enriched and enlarged by the grace of God.

We do not value the church as we should value it. We see, when this Divine grace comes into our hearts and lives that the church which is founded on God, is the ordained means for reaching the world. And then we discover as we can never discover otherwise, that it is through the church that man has the largest possibilities from God. Through the church God comes to man. Through the church man reaches out to draw his fellow man toward God. No man can be his best self outside the Divine order. "By the grace of God, I am what I am."

And now finally I simply want to suggest to you that the most beautiful thing in this world is this Christian life. It is a Victorious life. Paul says, "I can do all things through Christ who strengtheneth me," and back in the Psalms we read, "The Lord camp-

eth around about them that fear Him to deliver them." It is a life of blessings and assured victory. The most beautiful thing in this world is a consistent Christian life by the grace of God.

I feel tonight from my heart like congratulating these brethren that have been called of God to preach such a Gospel. Just as they are called, and you are called to live this life, so theirs is to preach this marvelous Gospel that will lead men into this marvelous life.

A few years ago, so it is said, an Emperor suggested that a noted artist in Rome should make a man for him. And the artist took his brush and canvas and painted the most beautiful face and form that had ever been put upon canvas and brought it to the Emperor. He admired it, but turned from it and said: "It is nothing but cold canvas, that is all. I want a man." Then the artist seized upon a piece of marble. He chiseled off the corners. He rounded in the face and brought it to the Emperor a complete man, but he turned his back upon it, and said, "No, I want a man." The artist was in distress, but he had learned the way, as Paul had been taught on the road to Damascus, and knew the Christian life. He went down into the slums of the vast city and found a man in the most dire and disastrous form of sin and filth. He brought him to know Jesus, and Jesus spoke into his soul and transformed his life. This transformed life was brought to the Emperor and he said, "That is the making of a man." I appeal to you tonight, Christian hearts! if this is not the highest calling in Christ Jesus, the making of a man? Aye, and you cannot make a man unless, first of all, God has made you. May we be able to say tonight in the language of Paul, "But, by the grace of God, I am what I am."

A new and enlarged edition of *Beautiful Joe*, by Marshall Saunders, has been issued by the Publication Society. Charles Copeland, one of the best portrayals of animal life in America, has illustrated this book with full-page pictures, and has also drawn the chapter headings and title page. *A half-million copies of this classic of animal life have been sold.* The story won the prize offered by the American Humane Society for the best treatment of the wrongs of animals. Price, \$1.25.



CHICAGO HOUSE.

American Baptist Publication Society,
CHARLES L. MAJOR, Mgr., 177 Wabash Avenue.

GROWTH OF MODERN MISSIONS

BY STEPHEN J. COREY.

The kingdom of this world is become the kingdom of our Lord and of His Christ.—
Rev. ii:15.

I. A BRIEF PERIOD.

Modern missions can said to have begun within the last hundred years. While Carey, forerunner of modern missions, began his work in India in 1793, the real world-wide advance in recent missionary effort began some years later. Wonderful things have been accomplished within this brief century. One of the greatest victories has been the overcoming of the apathy at home. When Carey and Adoniram Judson started for the foreign fields they were called adventurous fools by many leading Christians and preachers. The churches were asleep. There was no interest in saving the world. It was thought to be a thoughtless and fruitless task. Today no church of any strength and influence will deny the claims of foreign missions, and no self-respecting preacher says that he does not believe in sending the Gospel to the heathen. When the first foreign mission board was organized in America its promoters had a hard time getting a charter. The matter was up before the Massachusetts legislature. In a heated debate one of the opposers of the charter said: "We haven't enough religion to go around at home; what fools we would be to export the Gospel." People of today are learning that the only way the Gospel will become effective at home is by sending it unselfishly to the ends of the earth. Another great result is the large number of splendid Christian people who are willing to go as missionaries.

II. THE RESULTS IN GENERAL.

There are on the foreign fields today 14,000 missionaries, men and women; 75,000 native helpers; 31,000 stations and out-stations; 15,000 schools; 1,000,000 pupils; 500 hospitals and dispensaries and 1,400,000 native Christians. Figures are dry but the facts back of those figures are wonderful. Of course the great mass of heathen nations has not been reached, but the leaven has been started which will leaven the whole lump. At the beginning of the last century very few of the heathen nations were even open to the Gospel. The missionaries who went, took their lives in their hands. Now every nation in the world is practically accessible. During the last thirty years 700,000,000 have been rendered accessible to the Gospel. There are nearly 4,000,000 more Prot-

estant Christians than there were one hundred years ago, but of course there are many million more heathen too. Two-thirds of the world's population is under Christian governments.

Geographies are not as they were one hundred years ago. The missionaries have changed the maps of the world. Civilization always follows closely after Christianity and makes great changes in the world. Governments have been changed, peoples uplifted, education introduced, and a thousand blessings secured.

III. THE DIFFERENT FIELDS.

1. Japan.—All eyes are now turned toward the "Sunrise Kingdom." The little nation by its rapid advance in civilization and its great victories in war with Russia, has startled the world. Fifty years ago Japan was a hermit nation, ignorant, self-centered, and without civilization or power. Now this little country is recognized as a world's power and of great influence. And what is the secret of Japan's advancement? Although not always realized and appreciated, the power that is making Japan is, in a great measure, the quiet force of Christianity. The Catholics entered Japan in the sixteenth century and with apparent success. Distrust soon arose, however, and the missionaries were expelled and a great persecution of native Catholics followed. The nation was closed to missionary work and remained so until 1854. Up to 1812 only ten converts had been baptized. Now there are 66,000 Protestant Christians in Japan and 60,000 Catholics. Since 1890, nearly a million copies of the Bible have been put into circulation. Christian work in Japan has wrought marvelous changes among the people. Twenty years ago there was not a girls' school in Japan, outside of missionary circles. Today there are thousands of intelligent, educated, women. The government has been changed. Individual rights have been recognized, cruel practices abandoned, and the people are climbing upward toward the light. Our people have 24 missionaries, 42 Japanese helpers, 44 stations and out-stations, and 1,422 members in Japan. Besides, we have a splendid school for men and are starting one for women.

2. China.—In population China is the greatest nation in the world. There are over 400,000,000 people living in this vast empire. This is probably the greatest and most important mission field in the world. The people are very superstitious and ignorant. The country has vast natural resources. Fifty-six missionary societies are at work in China and nearly 3,000 missionaries, besides 6,000 Chinese workers. There are 144,000 Protestant Christians.

China is beginning to see the folly of her backwardness and superstition. Japan will have much to do in opening up this great country. Our society is doing a very successful work in China. We have main stations at Shanghai, Nankin, Lu Cheo Fu, Wuhu, Chu Cheo and Bo Cheo.

3. India. The Gospel has made rapid strides in India. This country is next to China in population, having nearly 300,000,000. There are nearly 3,000 missionaries in India, besides 25,000 native workers. The Protestant Christians number nearly a million. There are many schools, orphanages and hospitals. Our foreign Society began work there in 1882. The work has prospered. There are several hundred orphans in the orphanages. These were collected during the terrible famines. They are becoming Christians. The woman's Foreign Board is also doing a fine work in India.

4. Africa.—This has rightly been called the "dark continent." There is a population of 175,000,000, the greater part of whom are lowest pagans. Much is being done for these people. There are about 300 hundred missionaries in Africa and nearly 3,000,000 Protestant Christians. This country, for so many years almost unknown, is being opened. Livingstone's great missionary explorations have done much to open the avenues of civilization. Railroads are being built and soon the vast interior will be open to travelers. God is using modern advancement to pave the way for the heralds of the cross. We have a station at Bolengi, on the Congo.

5. The Islands.—Christianity has made great advancements in the islands of the sea. In the New Hebrides, New Zealand, the Hawaiian Islands there has been great success. Many of the South Sea Islands have become practically Christian. Our people are doing good work in the Phillipines, Porto Rico, Cuba, Jamaica, and the Hawaiian Islands.

INSURANCE AND LIQUOR.

No wise life insurance company will, if it knows it, accept a drunkard as a patron. Even moderately heavy drinkers are considered bad risks and subjected to very close scrutiny before policies are granted them. The tendency of the mutual assessment life associations to exclude saloon-keepers and bartenders is well known, and has indeed gone so far that the saloon-keepers have attempted to provide their own insurance in this form.

In England very many companies discriminate between drinkers and total abstainers.

The latter receive either lower premium rates or larger bonuses on their policies, and the companies are satisfied that the discrimination is justified in the results.

One such company, the United Kingdom Temperance Institution, publishes figures showing that if the total abstainer at the age of 30 begins to pay a premium of \$10 a year, providing an original insurance of \$409, he will in ten years have a policy with a value \$15 greater than a similar policy issued to a drinking man; at the end of twenty years his policy will be worth \$45 more; at the end of thirty years \$85 more, and at the end of forty years \$126 more. Other companies discriminate not in the amount of the bonus on the policies but in the premium charged. The Sceptre Life Association has kept full records of its mortality rates in both its general and its temperance sections, with the result that in the general section the deaths are eighty out of one hundred expected, while in the temperance section there are but fifty-four out of the hundred.

It is certain enough that drinking habits and short life accompany each other, and the natural inference is that the drinking habit shortens life. *The Saturday Review*, in commenting on these figures, suggests that the steady habits which incline men toward abstinence are the real inducing cause of longer life. But there is certainly no more reason to accept this view than the other.

With the English records in mind, Americans who are total abstainers ought to insist on being insured in companies which reject drinkers, or at least give them separate classification. The abstainers would make a distinct profit by such insurance, and they are entitled to it. The hard drinkers have no claim to any charity at the expense of the abstainers.—*Chicago Record Herald*.

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These positions will be permanent for those who qualify, with advancement on merit. Call or write.

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CHICAGO TEMPERANCE NEWS.

Edited by Young People's Christian Temperance Union, 1104 The Temple. Editing Committee, C. Schoenlaub, Fred D. L. Squires, Mary F. Balcomb, Grace E. Levin, Editor.

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Volunteer Workers' Bureau meets every Monday at "1104" from 6 to 6:45. Bulletins of latest temperance news from all lands. Come and join the circle. Mr. Fred D. L. Squires, leader.

FLASHES FROM THE BATTLE LINE OF THE PROHIBITION REFORM.

(1.) *Oklahoma* comes into the Union September 17, 1907, with prohibition a part of its constitution by a majority of over 30,000 in a total vote of not quite 200,000.

(2.) *Governor Hoke Smith* of Georgia in a notable address at Sylvester, Ga., September 24, declared: "The principle of preventing the sale of intoxicating liquors in this state will remain on the statute books. Any effort to elect legislatures opposed to prohibition I am sure will be defeated."

(3.) *St. Paul, Minn.*, a city of 175,000, reports just one arrest for Sunday, September 22. The saloons were shut tight.

(4.) *Bishop Berry* of the Methodist Episcopal church, in a charge to young preachers at Erie, Pa., September 6, declared: "Every young minister should be the pronounced foe of the liquor power. If the saloon does not feel him an enemy to their traffic when the young preacher arrives he ought to go back home and get in some other line of business."

(5.) *Louisiana*, the most liquor-soaked state in the South, is rapidly falling into line with her neighbors. Nineteen out of fifty-nine parishes (counties) are now prohibition, most of them within recent months, and more will soon be added to the "dry" list.

(6.) *Missouri*, in 1905, had only three prohibition counties out of 114, declares the *Kansas City Star*, September 19. Today there are forty-four counties absolutely dry, and at least thirteen more vote on the question within the next ninety days.

(7.) *The German Socialist*, by far the largest party in voting strength in the empire of Kaiser William, has passed a radical resolution demanding total abstinence by all employees, while on duty.

(8.) The glaring newspaper advertisements of Pabst beer again contained a grotesque falsehood, September 11, 1907, as given in the *Chicago Record-Herald* and many other dailies. This particular ad stated: "Dr. Liebig, the famous German chemist, says beer is a liquid food, full of life-giving, health-sustaining qualities." What Baron Liebig really says, as found in his writings, is: "If a man drinks daily eight or ten quarts of the best Bavarian beer (much stronger than American), in the course of twelve months he will have taken into his stomach the nutritious constituents of a five-pound loaf of bread."

A COLLEGE ALLY.

The National Anti-Cigarette League, whose motto and keynote is "Save the Boy," has welcomed to its ranks the past month an affiliated College League from a state where cigarette smoking is much more prevalent even than in Northern states. A young college professor who realizes the blighting influence of the cigarette evil in school and college life by heroic and persistent effort has launched a campaign which will "under God finally deal the death blow to the cigarette in Texas." He writes:

"The College League, after a serious talk about the evil results of smoking cigarettes, was early in the year organized by a number of students who promised to abstain entirely from their use. Almost from the beginning it was decided to make a fight on all kinds of tobacco. A fine of 25 cents was imposed for every offense. An appeal was constantly made to the honor and manliness of the boys. Everything was done to keep up first enthusiasm. For three weeks meetings were held every evening on the campus and later regularly once a week. That the fight would be a hard one was realized from the beginning and a hard fight it was indeed. With temptation on every hand it means a struggle even for one who has not acquired the habit to remain true to his pledge. Often the issue seemed doubtful, but the victory was won at last and the cigarette banished from the college.

"Realizing the iron strength and bondage in which the cigarette habit holds its victims and the strange allurements of its temptations to the boy, I regard this successful campaign against it as a most significant victory. It means not a little that some forty boys have signed the pledge. Not all, it may be, will remain true to their promise, but among them are some who are devoted heart and soul to the cause who will be in the future its most ardent champions.

"While we must continue our work of trying to save those who have become victims of the evil and of persuading others from coming under its bondage, yet the ultimate aim must be finally to secure prohibitive legislation.

"To save a hundred boys by pledging them to abstain is well, but to remove the temptation from thousands of them is better. The cigarette must go. This is a struggle for a great and noble cause and it shall—it must go on to final victory."

Y. P. C. T. U. NOTES.

The fifty-seventh rally of the Y. P. C. T. U. will be held in the St. James Methodist Episcopal church, corner Ellis avenue and 46th street, the evening of November 5. Rev. W. A. Bartlett, D. D., is the speaker. Dr. Bartlett is the pastor of the First Congregational church, also the president of the Sunday Closing League. All are most cordially invited to come and hear him.

The liquor people are putting forth every effort to make their first national exposition, which occurs in the Coliseum, December 10 to 21, a success. They wish to make the public believe that 'The manufacture of alcoholic beverages just as legitimate as the milling of flour'; also they say "It is necessary for people to reach the conviction that drinking moderately is no more wrong than eating moderately, their minds must feel perfectly free and easy on the subject, and the feeling of doing something more or less reprehensible when enjoying a glass of wine or beer must be lifted from their consciences."

Shall the Christian people allow them to attain what will be to them "success"?

The protest against those amusement parks not furnishing drinking water for the general public and condemning certain objectionable features found in the only park not now meeting this request—Sans Souci—was very hearty. Some declined to take action feeling that absolute condemnation was the only adequate measure.

But as was held by the Y. P. C. T. U. in the beginning, securing water was only the first step in an effort to secure clean, wholesome amusements for the young people of Chicago. The desire for recreation is perfectly legitimate and it is for the Christian people to see to it that this desire is satisfied in a wholesome manner and that it is not left to such as will, for a little money, sell the purity and strength of young manhood and young womanhood.

CHICAGO LAW AND ORDER LEAGUE.

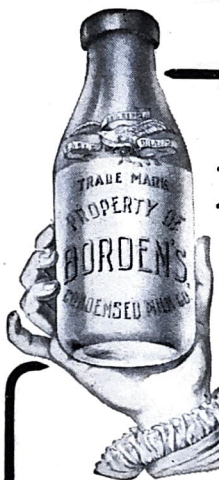
In answer to a letter and interviews furnished by a representative of the 'United Societies' to several of Chicago daily papers, we desire to state that the Chicago Law and Order League opposed before the Charter Convention the organization known as the "United Societies" in their efforts to place the entire control of the sale of intoxicating liquor within the City of Chicago, in the hands of the City Council of Chicago. The resolution introduced into the Charter Convention by Messrs. Werno and Rosenthal in behalf of the "United Societies," is as follows:—

"Chapter 7, Section 1, Alternative 1.

In addition to all the legislative powers now conferred upon it by the general cities and villages act and the amendments thereof, the charter shall vest in the city council the power to regulate the legal observance of the weekly day of rest, commonly called Sunday; and the sale of liquors by bona-fide athletic, charitable, educational, fraternal, musical and social associations, corporations and societies at social gatherings, or entertainments con-

ducted or held by them only; and in general all powers of local legislation which may under the constitution be vested in a municipality."

It is quite clear what was the object sought to be gained by the first and second propositions in the resolution submitted; that is, the local observance of Sunday and the sale of intoxicating liquors by clubs, associations, etc., but we would call especial attention to the last clause, viz: "and in general all the powers of local legislation which may under the constitution be vested in a municipality." Our attorneys advised us that if the last clause referred to became a law it would place under the control of the City Council of Chicago every prohibition or local option district in the annexed territories of the towns or cities of Calumet, Cicero, Evanston, Hyde Park, Jefferson, Lake, Lake View, etc. Therefore the "United Societies" not only sought to put in control of the City Council the observance of Sunday and the sale of liquor under what are known as special bar permits, (of which there were issued in one year, 3715, allowing the sale of intoxicating liquors from three o'clock in the afternoon to three o'clock in the morning), but also every prohibition and local option district in the annexed territories, notwithstanding the plea of the representative of the "United Societies" in one of the articles referred to, that "the United Societies are not seeking to disturb prohibition or local option districts."



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Regarding the attempt to enforce the old ordinances of annexed territory, after the decision of the Supreme Court in the case of Krause vs. Harrison, 191 Ill. 257, opinion filed June 19, 1901, the Hyde Park Protective Association requested the City to enforce what is known as the "Beer Wagon Ordinance," which provided that every wagon in Hyde Park should pay a license of \$500 per year. It had been our experience that some of these beer wagons were traveling saloons and were a great nuisance. The City did not succeed at that time in enforcing this ordinance, as they could not show publication of the same, and in the last General Assembly the Chicago Law and Order League sought additional legislation to facilitate merely the proving of some of the ordinances of the municipalities now annexed to Chicago, preserved to us under Section 18 of the Annexation Act, and the decisions of the Supreme Court, and this legislation became a part of the charter.

There was contained in the original territory of Chicago, up to April 28, 1889, the year in which the Annexation Act was passed, 36,662 square miles.

Thereafter the following territory was annexed:

a. April 29, 1889, (the sixth annexation), part of the towns of Jefferson and Cicero, 7.15 square miles.

b. June 29, (formal possession being taken by the City on July, 15), 1889, (the seventh annexation), all of the City of Lake View, 10,408 square miles; all of the town of Lake, 36 square miles; all of the village of Hyde Park, 49,132 square miles; a part of Cicero, 1 square mile; and the balance of Jefferson, 29,530 square miles. Total, 126.07.

c. April 1, 1890, (the eighth annexation), a part of the town of Calumet (the village of Gano), 1,773 square miles.

d. May 12, 1890, (the ninth annexation), a part of the town of Calumet, (between 87th and 95th streets), 2,899 square miles.

e. November 4, 1890, (the tenth annexation), a part of the town of Calumet, (Washington Heights and West Roseland), 4,603 square miles.

f. April 7, 1890, (the eleventh annexation), a part of Calumet (Fernwood), 0.981 square miles.

g. April 4, 1893, (the twelfth annexation) the villages of Rogers Park and West Ridge (a part of the town of Evanston), 3,875 square miles.

h. November 7, 1893, (the thirteenth annexation) the village of Norwood Park, 2.125 square miles.

i. February 25, 1895, (the fourteenth annexation) a part of the town of Calumet (West Pullman), 1 square mile.

j. April 4, 1899, (the fifteenth annexation) a part of the town of Cicero, (the village of Austin), 3.5 square miles.

There are now 190,638 square miles included in the territory of the city of Chicago. Deducting the original territory of 36,662 square miles leaves a total of 153,976 square miles of territory annexed to Chicago since 1889.

The annexed territory comprises all of the following wards: 6th, 7th, 8th and 33d (comprising all of the old village of Hyde Park

and a part of Calumet); 29th, 30th, 31st and 32d (comprising all of the old town of Lake and a part of Calumet); about one-half of the 34th and about four-fifths of the 35th (partly in the old town of Cicero); nearly all of the 27th and about one-fifth of the 28th (comprising nearly all of the old town of Jefferson and Village of Norwood Park); about four-fifths of the 24th, all of the 25th and 26th (comprising nearly all of the old city of Lake View and villages of Rogers Park and West Ridge.)

The approximate number of voters in these wards and parts of wards comprising the annexed territories, taking for a basis the new registration of August 27, 1907, amounts to about 165,545. On the basis of five persons for each voter that would make 827,725 people living in the annexed territory, which is probably a low estimate.

We desire, therefore, to suggest to all fair-minded people that when the "United Societies" demand "home rule" and they try to take away from nearly 1,000,000 their "home rule" on the liquor question, guaranteed to them by the State of Illinois in Section 18, of the Annexation Act, approved April 25, 1889, that these "United Societies" do not come before the people and the voters of this city and into court with clean hands.

Yours very truly,
ARTHUR BURRAGE FARWELL, President.
PORTER B. FITZGERALD, Secretary.
Chicago, September 12, 1907.

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in life insurance whereby your policy takes precedent over the stockholders' investment, whereby your contract's earnings are GUARANTEED before the holders of the capital stock receive a penny on their investment. Every policy written by this company is sealed and guaranteed by the State of Illinois. The years of speculation and "frenzied finance" in life insurance are past. These new contracts are the accepted models today of the insurance world. As an INVESTMENT, to say nothing of the absolute PROTECTION, they are unequalled. Let us mail you a specimen copy. A postal card will do.

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THE SALOON AND THE NEGRO

J. B. CRANFILL.

In a recent issue of the Prohibition Associated Press Bulletin I made the following statement under the heading of Prohibition Flashlights: "In the Southern saloons the negroes and whites are equal. They are served at the same bar and at the same price, and it is for this reason that there is a glamour thrown around the liquor traffic that is very attractive as well as very destructive to the negro race." A gentleman in Birmingham, Ala., in a letter to Miss Grace E. Levin, press correspondent for a Chicago Baptist paper, challenges this statement. He says: "In the statement that white and black men drink at the same bar you are quite mistaken. The condition in the South with reference to the black man is this: They not only do not drink at the same bar, but a separate entrance is required for the blacks from the whites, a separate bar and different license under which to do business. The people of the North have no idea of this negro question whatever, and it is necessary to live among them to appreciate it."

This gentleman, Mr. Ira W. Broughton, evidently thought that the paragraph from which the foregoing quotation is made was written by a Northern man. The contrary is true. I was born in the South and have lived there all my life. I have never yet known an instance where a negro was refused a drink at the white man's bar. It may be true, as Mr. Broughton states, that some saloonkeepers may operate a white saloon and a negro saloon. There are negro saloons in which negroes keep the bar and run the entire business, and the capital for these saloons is often furnished by white men. I was not referring to these, but I was referring

to the fact that it was the common practice throughout the South to serve negro customers at the same bar with white customers and at the same price. I have never known of a saloon where there was a separate entrance for negroes and for whites, and I must say to Mr. Broughton that they do not exist within my knowledge in the southwestern part of the United States. There may be exceptional saloons where the patronage of negroes is not wanted; but I think it would be very safe to offer any kind of reward for the barkeeper who had ever refused to sell a negro a drink at the same price that was paid for the drink by the white men. I have with my own eyes seen negroes and whites indiscriminately drinking at the same bar, and I think this is the rule in most of the saloons. Mr. Broughton's statement is the first time I had ever heard of separate entrances at Southern bars for negroes and whites. It may be that in Birmingham there are exceptional saloons; and yet I am forced to conclude that the traffic there is substantially what it is in other parts of the South. The saloon is the one place where the white man and the negro are socially equal in the South, and this has led many a negro to drink in the saloons that would perhaps otherwise remain sober.

The editor of the *Kentucky Issue* wishes to give his testimony to the truthfulness of Dr. Cranfill's statement. We were reared in Alabama and are sure that what the difference mentioned by Mr. Broughton exists, it is the exception to the rule.

In Kentucky there are some saloons that will not sell to negroes, but the rule is to permit all to enter the same door and drink at the same counter.

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INDIVIDUAL SALVATION AND SOCIAL SALVATION.

The common belief among the working classes is that the church stands only for the ultimate salvation of the individual and that it is not at all interested in the temporal welfare of the masses. Their struggle for existence is often so keen that the spiritual life is crushed out of them. In view of their present environments they are demanding that the Christian church make an effort to improve the present life that God has given them, and until this is done it is very likely that they will ignore Her. The flood of materialism that is spreading over the world today has affected the masses, because they lack those material things which are necessary for the full development of their lives. The sorrows they endure they attribute to the worship of Mammon, whose devotees are often found in the pews of our churches. They believe that the settlements are working for social salvation and many of them hold that the individual cannot be saved until society is saved. The settlements have been built and maintained largely by our own church people because of the humanitarian work which they do, and while this work deserves high praises, yet there is danger in it from the fact that it stands for a materialistic humanitarianism that excludes the idea of God. Social salvation that counts God a cipher is the dangerous gospel of this age and must be met by a gospel which unites the salvation of the individual with that of the society, which is the purpose of God in Christ. Such is the Gospel of Christianity, rightly understood, and it will draw back the masses to the church from which they have become alienated, and will lay the only sure foundation upon which society can rest, namely, Unity of Interest based upon Righteousness, Justice and Truth. In order to lay this foundation the church must broaden her methods that she may be able to minister to the temporal and spiritual needs of all sorts and conditions of men. She must go out into the highways and byways and gather them in and show to them the Christ Life and the Christ Ideals. The church needs settlements open seven days in the week in the densely populated districts of our large cities, where worship and the corporal works of mercy, namely, to feed the hungry and give drink to the thirsty; to clothe the naked; to harbor the stranger and needy; to visit the sick, to minister unto prisoners and captives; to care for the fatherless and widows and bury the dead. In this way the church can accomplish some of those greater

works which Christ said she would do. She has met the difficulties of every epoch of the world's history and the difficulties of the present time are no greater than were these. Christ is still the Power unto Salvation, both social and individual, and He alone can draw all men unto Him.

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THE UNIVERSITY LECTURE ASSOCIATION

in co-operation with
THE UNIVERSITY OF CHICAGO.

PROGRAM OF LECTURE COURSES FOR THE SEASON 1907-8.

The Seventh Annual Announcement of the UNIVERSITY LECTURE ASSOCIATION which has just been issued contains announcements of courses of lectures which will be given in the different centers during the coming year, many of which we believe will be of interest to our readers. The work of the association has gradually grown in scope and effectiveness during the past six years, and we are pleased to commend the program for the ensuing year to the consideration of our readers.

The following is a partial statement of the work for the year:

NORTH SIDE CENTER.

The work of the North Side Center will be conducted as formerly on Monday evenings in Lincoln Park Congregational Church, 707 Fullerton Boulevard. It will open with a series of six illustrated lectures on "The Qualities Upon Which the Merits of a Work of Art Depend," by Mr. W. M. R. French. A. B., Director of the Art Institute of Chicago.

- September 30.—The Value of a Line: Linear Composition.
- October 7.—The Making of a Picture: Formal Composition.
- October 14.—The Wit and Wisdom of the Crayon: An Analogy between Art and Literature.
- October 21.—The Rules of the Game: Pictorial Limitations.
- October 28.—Light and Shade.
- November 4.—Color and Expression.

Other courses which will be given on consecutive Monday evenings throughout the season, each consisting of six lectures, are:

- "Poetry as a Fine Art," by Prof. S. H. Clark.
- "Plain Talks on American History," by Professor Edwin E. Sparks, and
- "Bacteria and Facts Concerning Them," by Professor Norman McLeod Harris.

The last mentioned course is fully illustrated with stereopticon views.

SOUTH SIDE CENTER.

The work of the South Side will be inaugurated Tuesday evening October 1 in Abraham Lincoln Center, corner Oakwood Boulevard and Langley avenue, and continue throughout the year. The first course is a series of six lectures on "Biblical Literature of Prophecy," by Professor Richard G. Moulton.

- October 1.—"The Earlier Prophets as Men of Action."
- October 8.—"The Later Prophets as Men of Letters."
- October 15.—"The Book of Isaiah: a Prophetic Miscellany."
- October 22.—"Jeremiah: A Prophetic Autobiography."
- October 29.—"Ezekiel: Transition of the Ancient Prophet into the Modern Pastor."
- November 5.—"Biblical Prophecy: Its Contribution to the World Literature."

The remaining courses to be given in this center are:

- "Organic Evolution," by Prof. Jno. M. Coulter.
- "Studies in American Society," by Prof. George E. Vincent.
- "Men Who Made the Nation," Part II, by Prof. Edwin Erle Sparks.

WEST SIDE CENTER.

The work on the West Side is conducted in the Lewis Institute, corner Robey and Madison streets, on Thursday evenings. It will be inaugurated this season, Thursday evening, September 26, with a general meeting consisting of a symposium on "Public Parks." Mr. B. A. Eckhart, President of the West Park Board, will preside and speak on the "West Side Parks." Miss Jane Addams will speak on "The Relation of Public Recreation and Morality," and Professor Charles Zueblin will deliver an illustrated address on "Chicago's Proposed Outer Park Belt." This meeting is open to the public free of charge, and an invitation is extended to all.

The first course to be given in this center consists of six lectures on "English Popular Poetry," by Prof. William D. MacClintock.

- October 3.—The Taste of "the People" in Matters of Art.
- October 10.—The Older English Popular Poetry: Ballads.
- October 17.—English Popular Poetry for Children: Mother Goose.
- October 24.—The Poetry of Burns: Eighteenth Century Popular Movements.
- October 31.—The Poetry of Riley and Other American Popular Poets.
- November 7.—The Poetry of Kipling.

Other courses to be given in this center during the year are "Israel and the Earlier Prophets," by Prof. Herbert L. Willet; "Men Who Made the Nation," Part II., by Professor Edwin E. Sparks; "Scenic Features of North America from the Geological Point of View" (Illustrated) by Dr. Wallace W. Atwood.

CENTRAL CENTER.

In the Music Hall, Fine Arts Building, 203 Michigan Boulevard, on Thursday afternoons at four o'clock, beginning November 7, Professor S. H. Clark will give a series of Poetic Readings from Tennyson's "Idylls of the King."

- November 7.—The Coming of Arthur, Gareth and Lynette.
- November 14.—The Marriage of Geraint.
- November 21.—Geraint and Enid.
- December 5.—The Holy Grail.
- December 12.—Lancelot and Elaine.
- December 19.—Guinevere: The Passing of Arthur.

In the same hall, beginning Thursday, January 2, a series of eight lectures on "The Modern Drama," will be delivered by Mr. Percy Mackaye, Mr. William Norman Guthrie and Professor Richard Burton.

In the Anna Morgan Studios, 825 Fine Arts Building, 203 Michigan Boulevard, on consecutive Saturday mornings at 9:30, beginning October 5, Professor James Rowland Angell, will deliver a series of twelve lectures on "Salient Features of Contemporary Psychology." In the same hall on consecutive Saturday mornings at 11:00 o'clock, beginning October 5, Dr. Myra Reynolds will conduct a series of twenty-four lectures and conferences on "English Literature from 1798 to 1832." The writers included in this course are Wordsworth, Coleridge, Scott, Southey, DeQuincey, Lamb, Keats, Shelley and Byron.

Tickets are issued which entitle the holder to admission to the lectures given in the various centers. Full information as to terms and other details will be mailed upon application to Walter A. Payne, Director, Ellis Avenue 174 58th street, Chicago.

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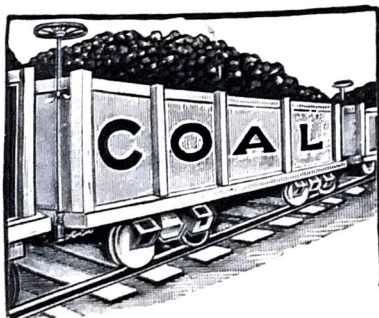
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I WILL FEAR NO EVIL.

BY JOHNSTON MYERS.

This expression is the flower of the twenty-third psalm. It is the best part of the best chapter of the best book in the world. The roots of this beautiful flower go down into this psalm. I will fear no evil because the Lord is my shepherd, because I shall not want, because thou art with me, because thou preparest a table before me in the presence of mine enemies, because goodness and mercy shall follow me, because I shall dwell in the house of the Lord forever. You can readily see how a soul with such assurances and with a faith in them can fear no evil. I bring to you a motto this morning for the season and for all the coming years: "I will fear no evil." Evil is recognized in this psalm as a reality. The Bible always reckons with it as a fact. It is as much a part of our human life as good. Fear is universal. It is one of our human heritages. We do not possess it in the same degree, nor do we fear the same things, but we all know fear. Sometimes it arises from physical causes, sometimes from mental conditions. Frequently there is something in existence in our surroundings which is quite sufficient to make us afraid. The fear of want, the fear of failure, the fear of secret foes, the fear of death. These are only a few of the fears which invade our lives.

Our fears cause us much unhappiness. They

unfit us for our duties. How often the dread of tomorrow has destroyed the beauty of today. It hinders our usefulness. We are afraid to undertake. If I can help you to overcome your fears this message will be a great blessing. It will bring to you mental composure and power. A life with this psalm would be a life without fear. There can be no want to God's children. When we place ourselves in His care we are exempt from hunger and destitution. This must be the case or the Bible is not true and human experience counts for nothing. I knew a Christian who forgot this great truth and worried all his life. There can be no human mistakes which will not finally work for good.

"All things work together for good to them who love God." Thousands of dark hours in our lives have meant the dawning of a better day. We had a new vision of life. We were given new strength for the conflict. For the first time we came to appreciate our blessings. Death has no terrors to a Christian. There may be a desire to remain with friends here and to meet obligations in this present life. Thousands have, however, shared with Paul the view of death that to "depart and be with Christ is far better." The outcome of our lives if we are in Christ is pictured in this psalm. "Goodness and mercy shall follow" us all the days of our lives. There is an abundance now and there will be to the end. And now we come to the greatest aspiration of all—the final home of God's child is in the house of the Lord.

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